



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## THE MONOLITH INSCRIPTION OF SALMANESER II.

BY JAMES A. CRAIG, PH. D.,

Lane Theological Seminary, Cincinnati, Ohio.

---

In the following paper is found for the first time a translation, with accompanying transcription, in syllables, of the valuable Monolith Inscription of Salmaneser II., whose reign forms one of the most interesting chapters in Assyrian history. Before commencing this work, a collation of the text was an indispensable prerequisite, as may be seen from the number of corrections which, for purpose of comparison, I have here inserted. The collation of this text, which was the main object of a visit to the British Museum, where, during the summer of '85, I spent six weeks in the copying of texts, was done with the utmost care, the doubtful portions being frequently revised under the best attainable lights. The text, as edited in WAI., vol. III., seems to have been hurriedly executed, as even the most common signs are not exactly reproduced, as may be seen by referring to corrections No. 189. Where those minor variations occur, I have not always attempted to reproduce them, as this would make the work too cumbrous, and could satisfactorily be done only by a complete re-editing of the texts; and as they are of importance only as showing the exact form of writing.

The essential improvements which I have been able to make in the text, such, e. g., as the reading of the god "Nanir," etc., as well as my rendering of the text on this basis, will, I trust, be of some value to the science. Partial translations have hitherto been given, as in Prof. Schrader's KAT. and KGF., by Menant, in *Annales des Rois d'Assyrie*, and a translation in *Records of the Past*, by Prof. Sayce. A comparison of these with that here contained will show the necessity of the present undertaking. Compare, e. g., Prof. Sayce's translation of Col. II. l. 10 with the correct translation: "To the land of Atalur, an uninhabited place of deserts and low-lying, I went. Its tribute I appointed." This is a mere guess. It is a good example of "giving a sort of rough guess at the signification of a sentence," which Prof. Sayce, in his *Lectures on the Assyrian Language*, p. 7, so justly condemns. The passage reads: "To the mountains of the land of Atalur, where an image of Ašur-irbê was erected, I went. An image with his image I erected." Still there is not even an interrogation mark affixed! Menant begins to translate at line 13.

---

NOTE.—In the transcription I have adhered to the value of the signs as represented in Prof. Delitzsch's *Lesestuecke*, indicating the length of the vowels otherwise only where ideographs occur.

I embrace this opportunity of acknowledging my indebtedness to my friend, Mr. Pinches, of the British Museum, who spared no pains to render me every aid for the facilitation of my work, and, above all, to my esteemed Professor, Dr. Friedrich Delitzsch, whose advice and instruction and friendly feeling bind me to him as a thankful pupil in lasting obligation.

## INTRODUCTION.

*The Name of Salmaneser* plays an important role in Assyrian history, there being no less than four kings of this name, viz., Salm. I., B. C. 1300-1271, the father of Tukultiadar I.; Salm. II., 860-824; Salm. III., 783-773, and Salm. IV., 727-722. The various methods of writing the name cannot be produced here. For the pronunciation, Šulmânašarêd = "Šulmân is prince," see Schrader, ZKF., Bd. II., 197, f.

*Life.* Salmaneser II., the son of Asurnazirpal and grandson of Tukultiadar II., whose long reign of thirty-five years was full of military activity and achievement, occupied the throne of Assyria from 860-824 B. C. He followed hard in the footsteps of his father, Asurnazirpal, extending his rule in all directions and carrying terror and bloodshed wherever he went. After he had seated himself, with all the accompanying ceremonial pomp, as he expressly tells us, upon the throne, he lost no time until he began his work of conquest. Having defeated Ninni of Simesi, and taken tribute from the adjacent tribes, he extended his march to Hupuskiā on the upper Zab, overwhelmed and defeated his opposers and, having imposed on them taxes and tribute, pushed his way up through the Nairi-land with like results to the land of Urartu along the Araxes. After other expeditions on the Tigris he began operations on the Euphrates, receiving tribute from Katazilu of Kummuh, and afterwards from the confederate forces on the west of the Euphrates. The Phœnician coast was next the scene of his triumphal march. In 858 he overcame Ahuni of Til-barsip on the Euphrates, descended upon the other side and destroyed the neighboring towns. In the following year he repeated the attack on Til-barsip, took the city, committing the usual atrocities, built a palace within it, and changed its name to Kar-Salmaneser. In 856 Ahuni, after a terrible battle in Mount Šetamrat, was captured and, with his forces, etc., was carried off to Assyria. In 854 he left Nineveh again, crossed the Euphrates, took tribute from Carchemish and Kummuh, and later, having attacked Archulina of Hamath, engaged in a battle at Karkar against the confederate forces of twelve kings, among whom were *Benhadad II.*, of *Damaskus*, and *Ahab*, of *Israel*. The losses on both sides were heavy and the victory a doubtful one. After having turned his strength against the Babylonian usurper Merodachbalusate (see appendix) whom he put to death, he repeated his attacks on Syria. In 851, 850, 846 we find him in the west. The latter year, with 120,000 men, he marched against

Benhadad, put to flight the Syrians, pillaged their cities and took their spoil; but in 842 Syria was still unsubdued. According to III R., V., No. 6, he had again to contend for the mastery with Hazael of Damaskus, and three years later there was only tribute as before. Further expeditions, particularly to the northward of the Armenian mountains to the land of Namri, and westward to Media, were made. When he became too infirm to take the field, he gave the command to Dânašur, commander-in-chief, and, while he himself was obliged to remain in Chalah, his forces were executing his commands in the north country of Urartu and Patûi. The end of his reign, which was followed by the subjugation of Babylon to Assyria, largely through the extension of power due to him, according to Samsibin(?) was disturbed by an insurrection, set on foot by a faithless son, which was afterwards quelled by his faithful son and successor Samsibin(?).

*Inscriptions.*

1) The Monolith Inscription found at Kurkh on the Tigris, about twenty miles distant from Diarbekhr, and now in the British Museum. The monolith measures 2 m. 16 cm. in length, 85 cm. in width, and 21 cm. in thickness. The writing extends on the back 1 m. 89 cm., and on the front, 1 m. 20 cm. On the front side is a life-size sculptured figure of the king in the usual royal attire. Owing to the fringe of the garment and the partial decomposition of the stone, the writing is sometimes difficult to decipher.

2) The Black Obelisk. Compound of basalt. It narrates the events according to the years of his reign, and exhibits in five beautiful bas reliefs, which extend completely around the four sides, tributary peoples bringing various animals and objects, cloths and ivory to their acknowledged conqueror.

3) The Bull Inscriptions. Both these and the obelisk were found in the palace of Salmaneser at Chalah. The texts are to be found in Layard's *Inscriptions*.

4) Bronze Gates—a wonderful work of art—bear representations of battles, tortures, etc., etc., and an inscription. They were discovered by Mr. Rassam at Balawat. Another set of doors crumbled to pieces in being removed.

5) The Throne Inscription. Given in Appendix, which see.

6) A small inscription containing an account of Salmaneser's expedition against Syria during his eighteenth year. Contained I R. 5, No. 6, Delitzsch's *ALS.*, p. 98.

7) Several bricks. One which I copied in the British Museum, a duplicate of which Rev. Mr. Parry, D. D., was kind enough to send me a copy, is in his possession. They read as follows:

“Salmaneser, the great king, the powerful king, the king of multitudes, the king of Assyria, the son of Asurnazirpal, the great king, the powerful king, the king of multitudes, the son of Tiglath-adar, the king of multitudes, king of Assyria, who rebuilt? (ri-šip-tu) the tower of the city of Chalah.” Cf. Layard's *Inscriptions*, p. 78.

## TRANSLITERATION.

(III R., pp. 7, 8.)\*

## COL. I.

1. ilu A-šur bēlu rabu-ú šar gim-rat<sup>1</sup> ilā-ni rabûtê ilu A-nu šar ilu Iḡigê u  
ilu A-nun-na-ki bēl mâtâtê ilu Bēl a-bu ilāni mu-šim šîmâti
2. mu-šir ê-šu-rat [šamê-ê iršit]im ilu Ê-a ir-šú šar apsê [rabu]<sup>2a</sup>-ú nik-la<sup>2</sup>-ti  
ilu Na<sup>3</sup>-nir šamê-ê iršitim ilu ê-têl-lu ilu Ša-maš
3. dân kibrâtê muš-tê-šir<sup>4</sup> tê-ni<sup>5</sup>-šê-ê-tê ilu Ištar bē-lit kabli u taḥâzi ša mē-lul-  
ta-ša tukuntu ilāni rabûtê râ'im-ut šarrû-ti-ia
4. bēlû-ti kiš-šú-ti u ša<sup>6</sup>-pi-ru-ti ú<sup>7</sup>-šar-bu šú-mê kab-tu zik-ri ši<sup>8</sup>-i-ra muḥ<sup>9</sup>?†-ḥur  
bēl-ê ma-'a-diš iš-ku-nu i-ni-ni.
5. Šulmānu-ašarêdu šar kiš-šat nišê rubû-ú šangû Ašûr šarru dan-nu šar mâtu Aššûr  
šar kul-lat kib-rat arba'-i ilu Šam-šú kiš-šat nišê
6. mur-tê-du-ú ka-liš mâtâtê šarru ba-'a-it [ilā]ni ni-šit ê-[ni] <sup>8a</sup>[ilu] Bēl šakkânâk  
Ašûr pit-ku-du rubû-ú na-a-du a-mê-ru
7. [du]-ur-gê ũ šap-ša-kê mu-kab-bi-is ri-šê-ti-ê ša šadê-ê ka-liš ḥur-ša-a-ni ma-ḥir  
bilti <sup>9</sup> ũ i-gi-si-ê
8. [kālî-š]i-na kibrâtê mu-pat-tu-ú ṭu-da-ti ša ê-lis ũ šap-liš ša a-na ti-ib taḥâzi-šu  
dan-ni kibrâtê ul-ta-nap-ša-ka
9. i-ḥi-lu mâtâtê ina mē-dil id-du-ti-šu iš-da-ši-na; zikaru dan-nu ša ina tukul-ti  
Ašûr ilu Ša-maš ilāni ri-šê-šú ittala-ku-ma
10. ina mal-kê ša kib-rat arba'-i ša-nin-šu lâ išu-ú šar<sup>10</sup> mâtâtê šar-ḥu ša ar-ḥê pa-  
aš-ku-tê ittala-ku iš-tam-da-ḥu šadê-ê u tāmâtê
11. apal<sup>m</sup> Ašûr-nâšir-pal šakan ilu Bēl šangû Ašûr ša šangû-su êli ilāni i-tê-bu-ma  
mâtâtê nap-ḥar-ši-na a-na šêpê-šú u-šak-ni-šu nab-ni-tu èllu-tu ša <sup>m</sup>Tukultî-  
Adar
12. šá kul-lat za-i-rê-šú<sup>11</sup> i-ni-ru-ma is-pu-nu a-bu-ba-ni-iš. Ê-nu-ma Ašûr bēlu  
rabû-ú ina ku-un [libbi<sup>12</sup>]-šú ina<sup>13</sup> inâti-šu<sup>14</sup> èllâti ud-da-ni-ma
13. rê-'u-ut mâtu Aššûr ib-ba-an-ni kakku dan-nu [muṭ]-šam-kit lâ ma-gi-ri u-šat-  
mê-ḥa-ni-ma a-ga-a [ši-ra] u-pir-ra<sup>15</sup> bēlu-ti nap-ḥar mâtâtê
14. tu . . . [na-ki]-ru-ut Ašûr a-na pê-li u šuk-nu-šê ag-giš u-ma-'i-ra-an-ni  
ina ûmê?-šú-ma ina šur-rat šarru<sup>17</sup>-ti-ia ina maḥ-ri-ê palî-ia
15. ina kussê šarru-ti rabi-iš u-šê-bu narkâbâte ummânâtê-'a<sup>16</sup> ad-ki ina ni-ri-bi ša  
mâtu Si-mê-si êru-ub<sup>18</sup> a<sup>19-20</sup>-na alu A-ri-di âl dan-nu-ti-šu
16. ša <sup>m</sup>Ni-in<sup>21</sup>-ni ak<sup>189</sup>-tê-rib âla a-si-bi ak<sup>189</sup>-ta-šad dîkta-šu ma'attu a-duk šal-  
la-su<sup>22</sup> aš-lu-la a-si-tu ša kakkadê ina pu-ut âli-šu ar-šip
17. <sup>23</sup>batûlê-šu-nu <sup>šal<sup>24</sup></sup>ba-tu-la-tê-šu-nu a-na ma-ak-lu-tê ašrup. Ki-i ina alu A-ri-  
di-ma us<sup>25</sup>-ba-ku-ni ma-da-tu ša mâtu Har-ga-a-a<sup>26-27</sup> mâtu Har-ma-sa-a-a

\* The numbers above the signs refer to "Corrections."

† The remaining traces of the sign (in R. "u" "nap") seems to be in favor of muḥ.

‡ R.

## TRANSLATION.

## COL. I.

1. Ašur, the great lord, the king of all\* the great gods, Anu, king of the Igigi and Anunnaki, the lord of lands, Bêl, the father of the gods the determiner of destinies, <sup>2</sup>who fixes the bounds (bands) of (heaven and) earth, Ea, the decider, the king of the abyss, great in wise devices, Nanir, of heaven and earth, the majestic, Šamaš, <sup>3</sup>the judge of the (four) quarters of the globe, the ruler of mankind, Ištar, the queen of war and battle, whose command is
4. war; the great gods, the favorers of my sovereignty, <sup>4</sup>lordship, might and rule have they increased, my renowned name, my majestic title, <sup>5</sup>is† come before
5. rulers, abundantly have they (the gods) established my i-ni-ni (or *me*?). <sup>5</sup>Salmaneser, the king of the multitude of men, the prince, the priest of Ašur, the mighty king, the king of the land of Assyria, the king of the whole of the
6. four regions, the sun of all mankind, <sup>6</sup>the ruler (who rules fully) of all lands, the king chosen of the gods, the beloved of Bêl, the governor of Ašur, the circumspect, the great, the majestic, who looks upon <sup>7</sup>paths and declivities, who treads the peaks of mountains (and) forests everywhere, who receives the
8. tribute and presents of <sup>8</sup>all regions, who opens up the roads both above and below, who, by the approach of his mighty battle, distresses the regions and
9. <sup>9</sup>shakes‡ countries to their foundations in the power of his might,—the manly, the mighty, who by the aid of Ašur (and) Šamaš, the gods his helpers, marches,
10. and <sup>10</sup>among the princes of the four regions has no rival; king of countries, the powerful (one) who marches over declivitous routes, traverses mountains
11. and seas, <sup>11</sup>the son of Ašurnazirpal, the governor§ of Bêl, the priest (servant) of Ašur, whose priestship being well-pleasing unto the gods,|| they subjected
12. all lands to his feet, the brilliant descendant of Tiglath-adar <sup>12</sup>who subjugated all his enemies and hurled them down as a deluge.—At the time when Ašur, the great lord, in the fidelity (or fixedness) of his heart, with his clear eyes
13. recognized (knew) me and to the <sup>13</sup>sovereignty of the land of Assyria called me, a powerful weapon, the overthrower of the insubordinate, he bestowed¶ upon me, and with a majestic crown adorned (decked?) my sovereignty, all
14. lands <sup>14</sup>. . . . the enemies of Ašur to subjugate and subdue sternly did he command me.
15. In those days, at the beginning of my rule, in my first year of rule, <sup>15</sup>(as) upon the throne of sovereignty ceremoniously I seated myself, the chariots, my forces, I assembled; into the pass of the land of Simesi I entered. To
16. the city of Aridi, the stronghold <sup>16</sup>of Ninni, I approached. The city I besieged, I took. Many of his warriors I slew. His spoil I carried off. A column (row) of heads, at the entrance of the city-gate, I fixed together.
17. <sup>17</sup>Their young men, their young women, I burned up. While I was quartered

---

\* = totality.

† See notes.

‡ Professor Sayce leaves out the word “ihlu” and supplies “hope” instead (which robs the passage both of its poetry and meaning), or perhaps had in mind יחל, תִּהְיוּלָה.

§ The sign ša might mean šiknu; but in view of Sargon-Inscr. 3, šaknu is certainly correct here.

|| Lit., whose priestship was well-pleasing unto the gods and they, etc.

¶ Lit., caused me to hold.

18. mâtu Si-mê-sa-a-a mâtu Si-mê-ra-a-a mâtu Si-riš-a-a mâtu Ul-ma-ni-a-a sîsê šimd-at nîri alpê šêni karânê amḥur ištu<sup>189i</sup> alu A-ri-di
19. at-tu-muš arḥi pa-aš-ku-tê šadê mar-šu-ti ša kîma šê-lu-ut paṭri parzilli a-na šamê-ê zi-kip-ta šak-nu ina aggulat êrê siparri ak-kur narkabâtê<sup>28\*</sup>
20. ummânâtê ú-šê-tik a-na alu Hu-pu-uš-ki-a ak-tê-rib alu Hu-pu-uš-ki-a a-di C âlâni<sup>29</sup> ša li-mê-tu-šú ina išâti aš-ru-up m. Ka-ki-a
21. šar mâtu Na-i-ri ũ si-tê-it ummânâtê-šu ištu pa-an na-mur-rat kakkê-'a ip-la-ḥu-ma šadê-ê dan-nu-ti iṣ-ba-tu arki-šu-nu ana šadê-ê ê-li
22. taḥâzu dan-nu ina ki-rib-šadê-ê aš-ku-un abikta-šu-nu am-ḥa-aš narkabâtê ummânâtê<sup>30</sup> sîsê šimd-at nîri ištu<sup>189a</sup> ki-rib šadê-ê ú-tê-ra pul-ḥê mê-lam-mê
23. ša Ašûr bêli-ia is-ḥu-pu-šu-nu-ti ur<sup>31</sup>-du-ni šêpê-ia iṣ-ba-tu biltu u ma-da-tu êlî-šu-nu ú-kin ištu<sup>189c</sup> alu Hu-pu-uš-ki-a at-tu-muš
24. a-na alu Su-gu-ni-a âl dan-nu-ti-šu ša m. A-ra<sup>189</sup>-mê mâtu U-ra<sup>189</sup>-ar-ṭa-a<sup>32</sup> ak-tê-rib âla a-si-bi ak<sup>189</sup>-ta-šad dikta-šu-nu ma-'a-tu a-dûk
25. šal<sup>33</sup>-la-su aš-lu-la a-si-tu ša kakkadê ina pu-ut âli-šu ar-šip XIV âlâ-ni šâ<sup>189</sup> li-mê-tu-šu ina išâti aš-ru-up ištu alu Su-gu-ni-a
26. at-tu-muš a-na tâm-di ša mâtu Na-i-ri at-ta-rad kakkê-ia ina tâm-di ú-lil immêru nikê ana ilâni-ia ak-ki ina û-mê-šú-ma ša-lam bu-na-ni-ia
27. êpu-uš ta-nit-ti Ašûr bêli rubi-ê bêli-ia u li-ti kiš-šú-ti-ia ina ki-rib-šu al-ṭur ina êlî tâm-di u-šê-ziz ina ta-ia-ar-ti-ia
28. ša tâm<sup>34</sup>-di ma-da<sup>35</sup>-tu ša m. A-su<sup>36</sup>-ú mâtu Gu-za-na-a<sup>36a</sup> mat(?) sîsê alpê šêni karânê II ud<sup>37</sup>-ra-a-tê šâ šinâ gu-un-gu-li-pi am-ḥur
29. a-na âli-ia Aššûr ub-la. Ina araḥ Airi ûm XIII ištu<sup>189</sup> alu Ninua at-tu-muš nâru Idiklat ê-tê-bir šadû Ha-sa-mu šadû Di-iḥ-nu-nu [at]-ta-bal-kat
30. ana alu La-'a-la-'a-tê ša m. A-ḥu-ni apal A-di-ni ak-tê-rib pu-ul-ḥê mê-lam-mê ša Ašûr bêli-ia is-ḥu-pu-šu<sup>39</sup>-nu<sup>40</sup> a-[na] . . . . .
31. ê-lu-ú âla ab-bu-ul ak-kur ina išâti aš-ru-up iṣ-tu alu La-'a-la-'a-ti at-tu-muš a<sup>41</sup>-[na] . . . . .
32. ša m. A-ḥu-ni apal A-di-ni ak-tê-rib m. A-ḥu-ni apal A-di-ni a-na gi-biṣ umm<sup>42</sup>[â-nâtê-šu it-ta-ki]ṭ-ma kabla u taḥâza [ana ê-piṣ] . . a-ni. I-na tukul-ti Ašûr
33. u ilâni rabûtê bêlê-ia it<sup>43</sup>-ti-šu am-daḥ-ḥi-iṣ a-bi-ik-ta-[šú] <sup>44</sup>aš-kun i-na âli-šu ê-sir<sup>45</sup>-šu ištu alu Ki-[ra]?-ka at-tu-muš
34. a-na alu Bur-mar-'a-na ša A-ḥu-ni apal A-di-ni [a-likṭ âla] a<sup>46</sup>-si-bi ak-ta-šad V šú-ši mun-daḥ-šê-šu-nu ina kakkê u-šam-[kiṭ<sup>47</sup>] a-si-tu ša ḥakkadê
35. [i-na<sup>48</sup> pu-ut âli-šu ar-šip] . 16 cm. broken. . ma-da-tu ša m. Ha-pi-ni alu Til-ab-na-a ša m. Ga-'a-u-ni alu Sa-ru? . . . a? <sup>49</sup> m. Gi-ri-Rimmân
36. . . . . kaspera ḥurâša alpê šêni karânê am-ḥur ištu alu Bur-mar-'a-na at-tu-muš ina êlippê mašak taḥ<sup>50</sup>-ši-ê nâru Purâtu
37. ê-tê-bir ma-da-tu šâ<sup>50a</sup> m. Ka-ta-zi-li<sup>50b</sup> mâtu Ku-mu-ḥa-a-a kaspera ḥurâša alpê šêni karânê am-ḥur a-na mâtu<sup>51</sup>[Pa-ḥar-ru]-uḥ-bu-ni

\* No pl. sign on Monolith, hence prop. narkabta.

† Restored by comparison with Obv. II., 15, III R., 5, No. 6, 42 and 43.

# or [ak-tê-rib].

18. in the city of Aridi, the tribute of the Hargæans, the Harmasæans, <sup>18</sup>the Simesæans, the Simeræans, the Sirišians, the Ulmanians, horses trained\* to  
 19. the yoke, oxen, sheep, wine I received. From the city of Aridi <sup>19</sup>I departed. Steep roads and difficult mountains, which like the point of an iron dagger raised their peaks to the skies, with hatchets of bronze (and) copper I broke  
 20. down. Chariots (and) <sup>20</sup>forces I brought through. To the city of Hupuskia I advanced. The city of Hupuskia together with one hundred bordering towns  
 21. I burned with fire. Kakia, <sup>21</sup>the king of the land of Na'iri, and the remainder of his troops before the brilliancy of my weapons became afraid and betook themselves† to the mighty mountains. After them to the mountains I  
 22. ascended. <sup>22</sup>A great battle in the midst of the mountain I fought. Their overthrow I accomplished. Chariots, forces, horses trained to the yoke out of  
 23. the mountain I brought back. The fear of the splendor <sup>23</sup>of Ašur, my lord, overwhelmed them; they descended and laid hold of my feet.‡ Taxes and  
 24. tribute I laid upon them. From the city of Hupuskia I departed. <sup>24</sup>To the city of Sugunia, the stronghold of Aramu of the land of Urartu, I advanced;  
 25. the city I besieged, I took. Many of their warriors I slew. <sup>25</sup>His spoil I carried off. A column of heads at the entrance of his city I fixed together. Fourteen of its neighboring towns I burnt with fire. From the city of Sugu-  
 26. nia I departed. <sup>26</sup>To the sea of the land of Na'iri I descended. My weapons  
 27. in the sea I washed. Offerings to my gods I sacrificed. In those days <sup>27</sup>I made a life-size image of myself; the glory of Ašur, the great lord, my lord, and the might of my power, I wrote upon it and placed it above the sea. On  
 28. my return <sup>28</sup>from the sea, tribute from Asû of the land of Gozan, horses,  
 29. oxen, sheep, wine, two dromedaries, I received; <sup>29</sup>to my city Aššur, I brought (them). In the month of Iyyar, the 13th day, I departed from Nineveh, I  
 30. crossed the Tigris, the mountain of Hasamu, the mountain Dihnunû, I  
 31. passed over. To the city of <sup>30</sup>Lâ'lâ'tû which belonged to Ahuni, the son of Adini, I approached. The fear of the splendor of Ašur my lord overwhelmed  
 32. them. To (the mountains etc.?) they went. <sup>31</sup>The city I destroyed (and) devastated. With fire I burnt it. From the city of Lâ'lâ'tû I departed. To  
 33. (the city of Kiraka, the city) of <sup>32</sup>Ahuni, the son of Adini, I advanced. Ahuni, the son of Adini, trusted to the multitude of his forces, and to offer engage-  
 34. ment and battle (he advanced against me). With the help of Ašur <sup>33</sup>and the great gods, my lords, I fought with him. His overthrow I accomplished. In  
 35. his city I shut him in. From the city Kiraka? I departed. <sup>34</sup>To the city of Burmar'ana, belonging to Ahuni, the son of Adini, (I went. The city) I be-  
 36. sieged, I took. Three hundred of their fighting men I brought down with my  
 37. weapons. A column of heads <sup>35</sup>(at the entrance of his city I fixed together). . . . Tribute of Hapini of the city of Tilabnâ, of Gâ'uni of the city of  
 38. Sa-ru? . . . . a? Giri-Ramman . . . . . <sup>36</sup>silver, gold, oxen, sheep, wine I received. From the city of Burmar'ana I departed. In  
 39. ships of lamb-skins <sup>37</sup>I crossed the Euphrates. Tribute from Katazilu of the land of Kumuhu, silver, gold, oxen, sheep, wine I received. To the land of

\* Span of the yoke.

† Lit., took the mighty mountains.

‡ = did me obeisance.



38. âlâni ša m. A-ḥu-ni apal A-di-ni ša šêpâ am-ma-tê ša nâru Purâtu ak-tê-rib a-bi-ik-ti mâti aš-kun âlâni-šu na-mu-ta
39. ú-ša-lik abikta ku-ra-dê-šu šêru rap-šú ú-mal-li i M. III C šâbê ti-du-ki-šu-nu ina kakki u-šam-ki<sup>52</sup> (nothing wanting)
40. ištu<sup>189</sup> âlu Pa-ḥar-ru-uh-bu-ni at-tu-muš a-na âlâ-ni ša m. Mu-tal-li âlu Gam-gu-ma-a-a ak-tê-rib ma-da-tu
41. ša m. Mu-tal-li âlu Gam-gu-ma-a-a kaspâ ḥurâša alpê šêni karânê mârat-su<sup>53</sup> iš-tu nu-du-ni<sup>54</sup> ša ma-'a-di [am]-ḥur ištu âlu Gam-gu-mê
42. at-tu-muš ana âlu Lu-ti-bu âl dan-nu-ti-šu ša m. Ha-a-ni mâtu Sa-am-'a-la-a-a ak-tê-rib m. Ha-a-nu mâtu Sa-am<sup>54a</sup> 'a-[la-a]-a m. Sa-pa-lu-ul-mê
43. mâtu Pa-ti-na-a-a m. A-ḥu-ni apal A-di-ni m. Sa-an-ga-ra mâtu Gar-ga-miš-a-a a-na ri-šu-ut<sup>55</sup> 56a-ḥa-mêš [it]-tak-lu-ma ik-šu-ru
44. taḥâza a-na ê-piš êtêku<sup>56a</sup> ma<sup>56b</sup> a-na irti-ia it-bu-ni ina idâti ši-ra-a<sup>57</sup>-ti ša ilu Urugallu a-lik pâni-ia ina kakkê êz-zu<sup>58</sup>-tê.
45. ša Ašûr bêlu iš-ru-ḥa it-tê-šu-nu am-daḥ-ḥi-iš a-bi-ik-ta-šu-nu aš-kun mun-daḥ-ḥi-ši-šu-[nu<sup>59</sup>]
46. ina kakkê u-šam-ki<sup>60</sup> kîma ilu Rammân êlî-šu-nu ri-ḥi-il-ta u-ša-az-nin<sup>60</sup> ina ḥi-ri-šê at-bu-uk-šu-nu šal-mat
47. ku-ra-di-šu-nu šêru rap-šú ú-mal-li dâmê-šu-nu kîma na-pa-si šada-a aš-ru-up narkabâtê<sup>60a</sup> [ma]-'a-tu sîsê
48. šimd-at nîri-šu ê-kim-šu a-si-tu ša kakkadê ina pu-ut âli-šu ar-šip âlâni-šu ab-bul ak-kur ina isâti [aš-ru<sup>61</sup>]-up
49. ina û-mê-šû-ma ad-lu-ul nar-bu-ut ilâni rabûtê ša Ašûr u ilu Ša-maš kur-di-šu-nu ú-ša-pa ana ša-a-tê ša-lam šarru-ti-ia
50. šur-ba-a êpu-uš il-ka-kat kur-di-ia êp-šit ur-nin<sup>62</sup>-ti-ia ina ki-rib-šu al-ṭur ina rêš ê-ni nâru Sa-lu-a-ra
51. ša šêpu šadê-ê mâtu Ha-ma-ni ú-sê-ziz iš-tu mâtu Ha-ma-ni at-tu-muš nâru A-ra-an-tu ê-tê-bir a-na âlu A-li-šir(muš)
52. âl dan-nu-ti-šú ša m. Sa-pa-lu-ul-mê mâtu Pa-ti-na-a-a ak-tê-rib m. Sa-pa-lu-ul-mê âlu Pa-ti-na-a-a a-na šu-zu-ub<sup>63</sup>
53. napšâtê-šu m. A-ḥu-ni apal A-di-ni m. Sa-ga-ra âlu Gar-ga-miš-a-a m. Ha-a-a-nu mâtu Sa-ma-'a-la-a-a m. Ka-tê-šu<sup>65</sup> ? . . . . .<sup>66</sup>
54. mâtû Ku-ú-a-a m. Pi-ḥi-ri(?)\* mâtû Hi-lu-ka-a-a m. Bur-a-na-tê mâtû Ja-as-bu-ka-a-a m. A-da(?) . . . . .<sup>67</sup> (the last three signs very doubtful)

## COL. II.

1. . . . . ka-a . . . . .
2. . . . . u-pâr-ri-ir âla a-si-bi ak-ta-[šad]
3. . narkabâtê<sup>68</sup>-šu ma'adu sîsê šimd<sup>69</sup>-at nîri-šu . . [aš]-lu-la [dîkta-šu ma'adu]
4. [ina] kakkê u-šam-ki<sup>70</sup> ina ki-rib tam-ḥa-ri šú-a-ti m. Bur-a-na-tê [mâtû Ja-as-bu-ka-a-a]

\* Not legible.

38. (Pakaru)ḥbuni, <sup>38</sup>the cities of Ahuni, the son of Adini, on the farther side of the Euphrates, I approached. The overthrow of the land I accomplished.
39. The cities <sup>39</sup>I turned to destruction, (with) the overthrow of his soldiers (brave ones) I filled the wide district. One thousand and three hundred of his warriors with the weapons I brought low. <sup>40</sup>From the city of Pakaruhbuni I
41. departed, to the cities of Mutalli the Gamgumian I advanced. Tribute <sup>41</sup>from Mutallu the Gamgumian, silver, gold, oxen, sheep, wine, his daughter with her
42. large dowry, I received. From the city of Gamgumê <sup>42</sup>I departed. To the city of Lutibu, the stronghold of Hânu, the Samalæan I advanced. Hânu
43. the Samâ'læan, Sapalulme, <sup>43</sup>the Patinæ, Ahuni, the son of Adini, Sangara the Carchemisian, trusted to their reciprocal aid, and collected together.
44. <sup>44</sup>Battle to make they advanced, and came up before me (lit., to my breast). In the exalted power of Nergal, who goes before me, with the strong weapons
45. which <sup>45</sup>Ašur, the lord, presented, I fought with them; their overthrow I
46. accomplished; their fighting men <sup>46</sup>with the weapons I brought low. Like the god Ramman, over them I caused to pour an inundation. Into
47. the ditches (of the city) I cast them. <sup>47</sup>The corpses of their warriors I caused to fill the wide field. With their blood like wool I colored the
48. mountain. Many of their chariots, horses <sup>48</sup>trained to the yoke I took from him. A column of heads at the entrance of his city I fixed together. His
49. cities I destroyed, I devastated, I burnt with fire. <sup>49</sup>In those days I was obedient to the will (lit. greatness) of the great gods in causing the bravery† of Ašur and Šamas to shine for future (days). A sovereign image of great
50. size I made. The course of my bravery, the deeds of my power, I wrote upon
51. it. At the head source of the river Saluara, <sup>51</sup>which is at the foot of the mountain of the land of Hamani, I erected (it). From the land of Hamani I departed. The river Orontes I crossed. To the city of Alisir (muš), the stronghold of Sapalulmu, the Patinian, I advanced. Sapalulmu, the Patinian
53. to save <sup>53</sup>his life,‡ Ahuni the son of Adini, Sagara the Carchemisian, Hânu the Samâ'læan Katâšu? the Kûean Piḫiri, the Cilician Burânatâ, the Jasbukean Ada? . . . . .

## COL. II.

1. . . . . ka . . . . .
2. . . . . I broke, the city I besieged, I took
3. his chariots many, horses trained to the yoke . . . . . I carried off.
4. (His many warriors) <sup>4</sup>with the weapons I brought low. In the same battle

\* Power.

† Lit. *lives*.‡ *Sagara*. Probably the same as *Saugara*, I. 43; II. 19, 27, 82.

5. ka-a-ti lu ik-šú-du <sup>alu</sup> ma-ħa-zê rabûtê ša <sup>alu</sup> Pa-ti-na-a-a ?<sup>70</sup> . . .
6. ê-li-ni-tê ša <sup>mātu</sup> A-ħar-ri u ? tām-di DUP\* ilu šam-ši kîma ti-lu a-bu-bê lu aš-  
ħu<sup>71</sup>-[up-šu-nu-ti]
7. ma-da-tu ša šarrâ-ni ša a-ħat tām-di am-ħur ina a-ħat tām-di ra-pa-aš-tê mē<sup>72</sup>-  
šê-riš šal-tê-iš
8. lu at-ta<sup>189</sup>-lak ša-lam bêlu-ti-ia mu-kin šumi-ia a-na da-ra-a-ti êpu-uš ina êli  
tām-di u<sup>73</sup>-[šê-ziz]
9. a-na šadê-ê <sup>mātu</sup> Ĥa-ma-ni ê-li išu ga-šu-rê išu ê-ri-ni išu bu-ra-šê<sup>74</sup> a<sup>75</sup>-kis a-na  
šadê-ê
10. <sup>mātu</sup> A-ta-lu-ur a-šar šalmu ša Ašûr-ir-bi zak-pu a-lik šalma itti<sup>76</sup> šalmi-šu  
u-šê-ziz ištu tām-di at-tar<sup>77</sup>-[rad]
11. <sup>alu</sup> Ta-ia-a<sup>78</sup> <sup>alu</sup> Ĥa-za-zu <sup>alu</sup> Nu-li-a <sup>alu</sup> Bu-ta-a-mu ša m. Pa-ti-na-a-a akšu-  
ud MM.DCCC. dikta-šu-nu
12. a-dûk XIV M.VIC šal-<sup>79</sup>-la-su-nu aš-lu-la ma-da-tu ša m. A-ra-mê apal Gu-si  
kaspa ħurâša alpê
13. šêni karânê išu<sup>80</sup> iršu ħurâšu ka-sap amħur. Ina li-mê šatti šumi-ia ina<sup>81</sup> arah  
Airi ûm XIII ištu <sup>alu</sup> [Ni-nu-a]
14. at-tu-muš nâru Idiklat ê-tê-bir šadû Ĥa-sa-mu šadû Di-iĥ-nu-nu at-ta-bal-kat  
a-na <sup>alu</sup> Til-bur[si-ip] âl dan-nu-[ti-šut ša] m. A-ħu-[ni]
15. apal A-di-ni ak-tê-rib m. A-ĥ[u-ni ap]al A-di-ni a-na gi-biš ummânâtê-šu it-ta-  
kil-ma a-na irti-ia it-[ba a-bi]-ik-ta-šú aš-kun ina [âli-šu]
16. ê-sir-šu ištu <sup>alu</sup> Til-bur-si-ip at-tu-muš ina êlippê ša mašak taĥ-ši-ê nâru Purâtu  
ina me-li<sup>189</sup>-ša ê-tê-bir <sup>alu</sup> . . . a ?-ga-a <sup>alu</sup> Ta-gi . . .
17. <sup>alu</sup> Su-ú-ru-nu <sup>alu</sup> Pa-ri-pa <sup>alu</sup> Til<sup>82</sup>-ba-šê-ri-ê <sup>alu</sup> Da-bi-gu VI âlâni-šu dan-nu-  
ti ša m. A-ħu-ni apal A-di-ni [lu] ak-ta-šad dikta-šu
18. ma'adu a-dûk šal-la-su-nu aš-lu-la II C âlâni ša li-mê-tu-šu-nu ab-bul ak-ķur  
ina išâti aš-ru-up ana <sup>alu</sup> Da-bi-gi-i
19. ana <sup>alu</sup> Sa-za-bi-ê âl dan-nu-ti-šu šâ<sup>189</sup> m. Sa-an-ga-ra<sup>189</sup> <sup>alu</sup> Gar-ga-miš-a-a ak-  
tê-rib âla a-si-bi ak[ta-šad] dikta-šu-nu ma'adu a-dûk
20. šal-la-su-nu aš-lu-la âlâ-ni ša li-mê-tu-šu ab-bul ak-ķur ina išâti aš-ru-up šarrâ-  
ni šâ <sup>mātu</sup> . . . . ana si-ĥir-ti-šu-nu
21. ištu pân na-mur-rat kakkê-ia dan-nu-ti u taĥâzi-ia šit-mu-ri ip-laĥ-ú-ma šêpê-  
ia iš-ba-tu<sup>83</sup> m. . . . un šâ<sup>84</sup> <sup>mātu</sup> Pa-ti-na-a-a
22. III Gun ħurâši I C Gun kaspi III C Gun siparri III C Gun parzilli I M diķârê  
siparri I M. <sup>ku</sup>lu-búl-[ti bir-mê <sup>ku</sup>85]kitû mâr-at-su
23. it-ti nu-du-ni-ša ma'adi XX Gun <sup>81g</sup> argamâni D alpê V M. šêni am-ħur-šú I  
Gun kaspi II Gun argamâni ? C <sup>1su</sup> gašurê išu ê-šu<sup>86</sup>†-ni
24. ma-da-tu ina êli-šu aš-kun šatti-šam-ma ina âli-ia Aššûr am-da-ħar m. Ha-ia-a-  
na apal Gab-ba-ri ša šêpu šadû Ĥa-ma-ni X Gun kaspi XC (or XXX)? Gun

\* Perhaps êrib. † II. 19. ‡ Šu instead of ri is probably a mistake of the scribe.

5. Burânâtê [the Jasbukean] my hand took (captive). <sup>5</sup>The great cities of the  
6. Patinians . . . upper (cities) of Phœnicia and ? the sea of the setting ?  
sun, like the ruins of a deluge, I destroyed them (lit., I cast them down). The  
7. tribute of the kings on the coast I received. On the coast of the broad sea  
8. (Mediterranean) upright and triumphant <sup>8</sup>I marched. A royal\* image, the  
preserver of my name forever, I made. Above the sea I (erected it). To the  
9. mountains of Hamani I went up. Beams of cedar wood, cypress wood, I cut  
10. down. To the mountains <sup>10</sup>of the land of Atalur, where an image of Ašur-irbi  
was erected, I went. An image with his image I erected. From the sea I  
11. descended. <sup>11</sup>The city of Tajâ, the city of Hazazu, the city of Nulia, the city  
of Butamu of the Patinians, I took. Two thousand, eight hundred of their  
12. warriors <sup>12</sup>I killed. Fourteen thousand, six hundred of their prisoners I  
13. carried off. Tribute from Aramu, the son of Gusi, silver, gold, oxen, <sup>13</sup>sheep,  
wine, a bed of gold and silver I received. During the archonship of the year  
14. of my name, in the month of Iyyar, on the 13th day, <sup>14</sup>I departed from Nine-  
veh; I crossed the Tigris (and) passed through the land of Diĥnunu. To the  
15. city of Tilbarsip, the stronghold of Ahuni, <sup>15</sup>the son of Adini, I advanced.  
Ahuni, the son of Adini, trusted to the number of his forces and advanced  
16. against me. I accomplished his overthrow. In (his city) <sup>16</sup>I shut him. From  
Tilbarsip I departed. In ships of lamb-skins I crossed the Euphrates during  
17. high water. The city of . . . agâ?, the city of Ta-gi . . . <sup>17</sup>the city of  
Sûrumu, the city of Paripa, the city of Til-bašêrê, the city of Dabigu, six  
18. strongholds of Ahuni, the son of Adini, I took. Many <sup>18</sup>of his warriors I  
killed; their booty I carried off. Two hundred neighboring towns I destroyed,  
19. devastated (and) burnt with fire. To the city of Dabigu, <sup>19</sup>to the city of  
Sa-za-bû, the stronghold of Sangara, the Carchemisian, I advanced. The city  
20. I besieged (and) took. Their many warriors I killed. <sup>20</sup>Their booty I carried  
off. The neighboring cities I destroyed, devastated (and) burned with fire.  
21. The kings of the land of . . . all about,‡ before the brilliancy of my  
powerful weapons and my raging battle became terrified, and embraced‡ my  
22. feet. . . . un from the land of Patina, <sup>22</sup>three talents of gold,‡ three  
talents of silver, three talents of copper, three hundred talents of iron, one  
thousand vessels of copper, one thousand (pieces) of variegated cloth, linen,  
23. his daughter <sup>23</sup>with her large dowry, twenty talents of purple cloth, five  
hundred oxen, five hundred sheep I received from him. One talent of silver,  
24. two talents of purple cloth, x hundred beams of cedar, <sup>24</sup>as tribute I laid upon  
him. Every year in my city Asur I received (it). Hajânu, the son of Gabaru,  
at the foot of mount Hamanu, x talents of silver, (90 ? 3 ?) talents of gold,

\* Lit., "image of my rule."

† Lit., "according to their circumference."

‡ took.

§ According to present value of gold, a talent would be equal to about \$32,400.00.

25. siparri XXX<sup>87</sup> Gun parzilli III C. ku lu-bul-ti bir-mê kitû III C al-pê III M. šêni II C iṣu ga-šu-rê iṣu ê-ri-ni<sup>88</sup> II X\* Bêpl. iṣu ê-ri-ni
26. mârât-su it-ti nu-du-ni-ša am-ḥur-šú X ma-na kaspi I C<sup>89</sup> iṣu gašurê iṣu ê-ri-ni C<sup>90</sup> X\*—Bê-pl. iṣu ê-ri-ni ma-da-tu ina êlî-šú<sup>91</sup> aš-kun šatti-šam-ma
27. am-da-ḥar m. A-ra-mu apal A-gu-si X ma-na ḥurâši VI Gun kaspi D alpê v M. šêni am-ḥur-šú m. Sa-an-ga-ra alu Gar-ga-miš III<sup>92</sup> Gun
28. ḥurâši LXX Gun kaspi XXX Gun siparri C Gun parzilli XX Gun šiq arga-mânu D<sup>93</sup> iṣu Kakkê mârât-su it-ti nu-du-ni ũ C mârâtê rabûtê-šu
29. D alpê<sup>94</sup> v M. šêni am-ḥur-šú LX ma-na ḥurâši I Gun kaspi II Gun šig arga-mâni ina êlî-šu aš-kun šatti-šam-ma am-da-ḥar-šú m. Ka-ta-zi-lu
30. mâtu Ku-mu-ḥa-a-a XX ma-na kaspi III. C iṣu gašurê ê-ri-ni šatti-šam-ma am-da-ḥar. Ina li-mê m. Ašûr-bêl-ka-in ina<sup>95</sup> araḥ Dû<sup>96</sup>zi? ũm XIII ištu alu Ninua at-tu-muš
31. nâru Idiqlat ê-tê-bir šadû Ha-sa-mu šadû Di-iḥ-nu-nu-nu at-ta-bal-kat ana alu Til-bar-si-ip al dan-nu-ti-šu ša m. A-ḥu-ni apal A-di-ni ak-ta-šad m. A-hu-ni
32. apal A-di-ni ištu pân na-mur-rat kakkê-ia iz-zu-tê u taḥâzi-ia šit-mu-ri a-na šu-zu-ub napšâte-šu [ina mê-li]-ša nâru Purâtu ê-bir
33. a-na mâtâtê ša-ni-a-ti ib-bal-kit ina ḳi-bit Ašûr bêli rabî bē<sup>97</sup>li-ia alu Til-bar-si-ip alu A-li-<sup>189</sup> gu . . 10 cm. . . ša-gu-ḳa a-na alu šarrûti-ia
34. aš-bat amêlê amêlu Aš-šú-ra-a-a ina lib-bi u-šê-šib êkallâtê a-na šú-bat šarrûti ia ina ki-rib-šu ad-di alu Til-bar-si-[ip] alu Kar-Šulmân-ašarêd
35. šum alu Nap-pi-gi alu Li-ta-Ašûr šum alu Al-li-gi alu Aš-bat? la-ku-na šum alu Ru-gu-li-<sup>189</sup>-ti alu Ku(Dur)-bi-it(d) [<sup>99</sup>šumê]-šu-nu ab-bi ina ũmi-šu-ma
36. a-na alu Ašûr-u-tir-aš-bat šá<sup>189</sup> amêlê mâtu Hat-ta-a-a alu Pi<sup>100</sup>-it-ru i-ḳa-bu-šu-ni šá<sup>189</sup> êlî nâru Sa-gu-[ra] šá šêpa-am-ma ša nâru Purâti
37. ũ alu Mu-ut-ki-i-nu šá<sup>189</sup> šêpa? an-na-tê šá nâru Purâtu šá m. Tukulti-pal-êšarra âbû rubu-ú âlik pâni-ia u-ša-[aš<sup>101</sup>-bi?-tu] ina tar<sup>102</sup>-ši<sup>103</sup> m. Ašûr-kirbi<sup>103</sup>?
38. šar mâtu Aššûr šar mâtu A-ra-mu ina da-na-ni ê-ki-mu-ni âlâ-ni šú-nu-ti a-na aš-ri-šu-nu ú-tê-ra mârê amêlu Aš-šu-ra-a-a ina lib-bi ú-šê-šib.
39. Ki-i ina alu Kar-Šulman-ašarêd us-ba-ku-ni ma-da-tú ša šarrâ-ni ša a-[ḥat] tâm-di ũ šarrâ-ni ša a-ḥat nâru Purâti kaspi ḥurâša anâku<sup>pl</sup>. siparra
40. diḳârê siparri parzillu<sup>pl</sup>.<sup>105</sup> alpê šêni ku. lu-bul-ti bir-mê u ku. kitû<sup>pl</sup>. am-ḥur ištu alu Kar-Šulmanu-ašarêd at-tu-muš šadû Su-mu<sup>106</sup> at-ta-bal-kat
41. a-na mâtu Bît-za-ma-ni at-ta-rad ištu<sup>189</sup> mâtu<sup>107</sup> Bît-za-ma-a-ni at-tu-muš šadû Na-am-da-nu šadû Mê-ir-?-<sup>108</sup>su a-ta-bal-kat ar-ḥê pa-aš-ḳu-tê šadê-ê
42. mar-šu-ti ša kîma šê-lu-ut paṭri a-na šamê-ê zi-ḳip-ta iṣku-nu ina ag-gul-lat êrê aḳ-ḳur<sup>109</sup> narkabâtê ummânâtê ú-šê-tiḳ a-na mâtu En-zi-tê šá<sup>189</sup> mâtu Iṣû-a

\* See correction 90 for the representation of this sign, the syllabic value of which is not known. See also note.

<sup>109</sup> Nor. Lex. 154, correct.

25. <sup>25</sup>thirty talents of copper, thirty talents of iron, three hundred (pieces) of variegated cloth, linen, three hundred oxen, three thousand sheep, two hundred beams of cedar, two X-Bê of cedar, <sup>26</sup>his daughter with her large dowry I received from him. Ten mana of silver, one hundred beams of cedar, one hundred? X-Be of cedar as tribute I laid upon him. Every year in my city
27. Ašur <sup>27</sup>I received it. Aramu, the son of Agusu, ten mana of gold, six talents of silver, five hundred oxen, five thousand sheep, I received of him. Sangara
28. of the city of Carchemish, three talents of <sup>28</sup>gold, seventy talents of silver, thirty talents of copper, one hundred talents of iron, twenty talents of variegated cloth, five hundred weapons, his daughter with dowry, and one hundred
29. daughters of his nobles, <sup>29</sup>five hundred oxen, five thousand sheep I received from him. Sixty mana of gold, one talent of silver, two talents of variegated
30. cloth, I laid upon him. Every year I received (it) from him. Katazilu, <sup>30</sup>the Kumuhian, twenty mana of silver, three hundred beams of cedar, every year I received (of him)—In the archonship of Asurbêlkain, in the month of Tam-
31. muz, on the 13th day, I departed from the city of Nineveh. <sup>31</sup>The river Tigris I crossed, the mountain of Hasamu, the mountain of Diĥnunu, I traversed. To the city of Tilbarsip, the stronghold of Aĥuni, the son of Adini, I came.
32. Ahuni, <sup>32</sup>the son of Adini, before the brilliancy of my mighty weapons and my raging battle, to save his life, during high water, crossed the river
33. Euphrates. <sup>33</sup>To other lands he crossed through. By command of Ašur the great lord, the city of Tilbarsip, the city of Aligu . . . (city of) Sagukka
34. to my royal city I brought. <sup>34</sup>The men of\* Assyria within (it), I settled. Palaces, for my royal residence in its midst I built. The city of Tilbarsip,
35. Kar-Salmaneser, the name of the city Nappigi, Lita-Ašur, <sup>35</sup>the name of the city of Aligu, Azbat(?)lâkuna, the name of the city Ruguliti, Ku(dur)bit(?) their
36. names I called.—In those days also, <sup>36</sup>to the city of Ašur-utir-ašbat which the men of the land of Chatti call the city of Pêthor, which is above the river
37. Sâgûr, beyond the river Euphrates, <sup>37</sup>and the city of Mutkînu which is on this side of the Euphrates which Tiglathpileser, the father who was (went)
38. before me, had violently taken, (which) in the time of Asurkirbi(?) <sup>38</sup>the king of the land of Assyria(?) the king of Aram (Mesopotamia)† had by force taken away; these same cities I restored to their place. The sons of Assyria
39. (i. e. Assyrians) I settled within (them). <sup>39</sup>While I was quartered in the city of Kar-Salmaneser, the tribute of the kings of the sea-coast, and the kings
40. along the shores of the Euphrates, silver, gold, lead, copper, <sup>40</sup>vessels of copper and iron, oxen, sheep, variegated cloth and linen I received. From the city of Kar-Salmaneser I departed, the mountain of Sumu I crossed over.
41. <sup>41</sup>To the land of Bit-Zamâni I descended. From the land of Bit-Zamâni I departed. The mountain of Namdanu, the mountain Mêirsu I crossed. De-
42. clivitous roads and <sup>42</sup>difficult mountains, which like the point of a dagger raised (made) their peaks to the skies, with hatchets of bronze I broke down. Chariots (and) forces I caused to go through (forward). To the land of

---

\* Lit. "men, Assyrians."

† I. e., evidently an agreement had been made by which the king of Aram received it back again.

43. at-ta-rad mâtu En-zi-tê a-na si-ḥir-ti-ša kâtî ik-šu-du âlâ-ni-šu-nu ab-bul aḳ-kur ina iṣâtî aš-ru-up šal-la<sup>110</sup>-su-nu bu-ša-šu-nu ŠA-GA-šu-nu a-na lá mē-ni
44. aš-lu-la ṣa-lam šarrû-ti-ia šur-ba-a êpu-uš ta-na-ti Ašûr bêli rabê bêli-ia u lê-ti kiš-šû-ti-ia ina ki-rib-šu al-ṭur âlu Sa-lu-ri-a šaplu<sup>111\*</sup> [šadû?] <sup>112</sup> Ki-ri-ê-ḳi ú-šê-ziz
45. Ištu mâtu Ên-zi-tê at-tu-muš nâru Ar-za-ni-a ê-tê-bir a-na mâtu Su-uḫ-mê a-na aḳ-tê-rib âlu Ú-aš-ta-al âl dan-nu-ti-šu ak-ta-šad [mâtu]<sup>+</sup> Su-uḫ-me a-na si-ḥir-ti-ša
46. ab-bul aḳ-kur ina iṣâtî aš-ru-up <sup>m</sup>. Su-ú-a bêl âli-šu-nu ina kâ-ti aš-bat ištu mâtu Su-uḫ-mê at-tu-muš a<sup>113</sup>-na mâtu Da-ia-ê-ni a-ta-rad âlu Da-ia-e-ni
47. a-na si-ḥir-ti-ša ak-šud âlâ-ni-šu-nu ab-bul aḳ-kur ina iṣâtî aš-ru-up šal-la-šu-nu bušâ-šu-na ŠA-GA ma'-a-du al-ḳa-a ištu mâtu Da-ia-e-ni at-tu-muš
48. a-na âlu Ar-za(ša)-aš-ku âl šarrû-ti-šu ša <sup>m</sup>. Ar-ra-mu âlu Ú-ra-ar-ṭa-a-a ištu pa-an na-mur-rat kakkê-ia† dannû-tê
49. u<sup>114</sup> taḥâzi-ia šit-mu-ri ip-laḫ-ma âla-šu ú-maš-šir<sup>115</sup> a-na šadê-ê mâtu Ad-du-ri ê-lî arka-šu a-na šadê-ê êlî taḥâzu dan-nu ina ki-rib šadê-ê aš-kun III M. IV C
50. mun-daḫ-ḫi-ši-šu ina kakkê u-šam-ḳit kîma <sup>lu</sup> Rammân ina êlî-šu-nu ri-[ḫi-il]<sup>116</sup>-tu ú-ša-az-nin<sup>116‡</sup> dâmê-šu-nu kîma na-pa-si [šadâ lû] aš-ru-up<sup>118</sup> uš-ma-nu<sup>119</sup>-šu ê-ki-im-šû
51. narkabâtê-šu bit-ḫal<sup>120</sup>-lu-šû sîsê<sup>120</sup>-šu imêru pa-rê-šu a-ga-li ŠA-GA-šu šal-la-su bu-ša-šu ma'-a-du ištu ki-rib šadê-ê ú-tê-ra<sup>120 m</sup>. Ar-ra<sup>120</sup>-mu a-na šû-zu-ub
52. napsâtê-šu a-na šadê-ê mar-ši ê-li ina ki-šir zikrûti-ia mât-su kîma alpu rîmi<sup>121</sup> a-di-iš âlâni-šu na-mu<sup>122</sup>-ta ú-ša-lik âlu Ar-za(š)-aš-ku adi âlâ-ni
53. šá li<sup>120</sup>-mê-tu-šû ab-bul [aḳ-kur ina iṣâtî aš-ru-up] a-si-ti-a-tê šá<sup>124</sup> ḳaḳḳadê<sup>125</sup> ina pu-ut abulli-šu ar-šip . . . . ma?-(pl.)-tê ina lib-bi
54. . . . . || [a]n-nu-tê ina ba-tu [bat-tê-ša] a-si-ta-a-tê ina zi-ḳi-pê ú-za-ḳip ištu âlu Ar-za-aš-[ḳu] at-tu-muš a-na šadê-ê
55. [mâtu Ê-ri-ti-a a-lik ṣa-lam šarrû]¶-ti-ia šur-ba-a êpu-uš ta-na-ti [ša] Ašûr bêlu rabû<sup>126</sup> bêli-ia u lê-ti kiš-šû-ti-ia ša ina mâtu U-ra-[ar]ṭe ê-tap-pa-šû ina ki-rib-šu
56. [a]<sup>127</sup>-tur ina mâtu Ê-ri]<sup>\*\*</sup>-ti-a ú-ša-zi-iz ištu mâtu E-ri-ti-a at-tu-[muš†† . . . âlu] A-ra-ma-li-ê aḳ-tê-rib âlâni-šu ab-bul aḳ-kur ina iṣâtî aš-ru-up
57. ištu âlu A-ra-ma-li<sup>128</sup>-ê at-tu-muš a-na âlu Za-an-zi-ú-[aḳ<sup>128</sup>-tê-rib . . . ]†† ú . . . . ‡‡a-na taḥâ<sup>129</sup>za ê-du-ur<sup>130</sup> šêpê-'a iṣ-bat

\* "Ki-ta," not "ku-ta," as in R.

† "Mātu" probably omitted, occasioned by the preceding "šad."

‡ "ti" instead of plur. sign is probably an oversight.

§ Schrader's supposition (KGF. 132) correct.

|| Line 54 restored by reference to Asurnaz. I. 91.

¶ 18 cm. broken out.

\*\* By Sayce and Schrader correctly restored.

†† Lacuna 14 cm.

‡‡ 16 cm. broken out.

§§ Cir. 12 cm. broken out, illegible, not as in R.

43. Enzite of the land of Isua <sup>43</sup>I descended. The land of Enzite in its whole extent my hands took. Their cities I destroyed (and) devastated (and) burnt  
 44. with fire. Their spoil, their possessions and goods without number <sup>44</sup>I carried off. My royal image, of great size, I made. The excellence of Ašur, the great lord, my lord, and the might of my power I wrote upon it. (In) the city of  
 45. Saluria at the foot of mount(?) Kirieki I erected it? <sup>45</sup>From the land of Enzite I departed. The river Arzania I crossed. To the land of Suḫmê I advanced. The city of Uaštal, his stronghold, I took. (The land) of Suḫmê in its whole  
 46. extent <sup>46</sup>I destroyed, devastated and burned with fire. Sûa, the governor of their cities, I took with my hand. From the land of Suḫme I departed. To  
 47. the land of Dajaêni I descended. The city Dajaêni, <sup>47</sup>in its whole extent I conquered. Their cities I destroyed, devastated and burnt with fire. Their spoil and large possessions I took forth. From the land of Dajaêni I departed.  
 48. To <sup>48</sup>the city of Arzašku, the royal city of Aramu, from the land of Urartai, I advanced. Arramu of the city of Urartai, before the brilliancy of my  
 49. mighty weapons <sup>49</sup>and my raging battle became afraid. His city he abandoned (and) to the mountains of the land of Adduri he ascended. After him I ascended the mountains (and) a hard battle in the midst of the mountains I  
 50. made. Three thousand four hundred <sup>50</sup>of his fighting men I brought low with the weapons. Like Ramman, over them an inundation I poured. With  
 51. their blood, as with wool, I colored the mountain. His baggage I took from him. <sup>51</sup>His chariots, his riding horses, his horses trained to the yoke, steers, calves, his goods, his spoil, his large possessions out of the midst of the moun-  
 52. tains I brought back. Aramu, <sup>52</sup>to save his life betook himself to the difficult mountains. In the might of my manhood, his land, like a wild ox, I trod down, his cities I turned to destruction. The city of Arzašku together with  
 53. <sup>53</sup>the neighboring cities I destroyed (devastated and burned with fire.) Columns of heads at the entrance of the city gate I fixed together . . . . .  
 54. some in the midst <sup>54</sup> . . . . . others round about the . . . columns on stakes I gibbeted. From the city of Arzašku I departed. To the mountains  
 55. <sup>55</sup>(of the land of Eritia I went, my royal image) of great size I made. The excellence of Ašur, the great lord, my lord, and the might of my power, which  
 56. in the land of Urartu I exercised, I wrote upon it. <sup>56</sup>In the land of Eritia I erected (it). From the land of Eritia I departed [ . . . . . Against . . . . . of the city] of Aramalu I approached. His cities I destroyed, devastated and burnt with fire. <sup>57</sup>From the city of Aramalu I departed. To the  
 57. city of Zanzin I (advanced. . . . . Battle he avoided,

---

\* Here evidently the name of the governor is omitted. See "Sûa" next line.



58. sîsê şimd-at nîre alpê şêni am-ḥur-şú rê-mu-tu aš-ku-na-aš[šu] . . . . .  
 . . . . . -ia a-na tâm-di
59. šá mâtu Na-i-ri at-ta-rad kakkê Ašûr iz-zu-tê ina lib-bi tâm-di ú-lil\* immêru<sup>151</sup>  
 nikê [aḫ-ki ša-lam šarrû-ti-ia šur-ba-a]† êpu-uš ta-na-ti
60. Ašûr bêli rabî bêli-ia al-ka-kat ḫur-di-ia u êp-ši-ti ur-nin-ti-ia ina ki-rib-šu al-  
 ṭur [ištu tâm-di] at-tu-muš a-na mâtu Gil-za-a-ni
61. aḫ-tê-rib m. A-sa-a-ú šar mâtu Gil-za-a-ni a-di aḫê<sup>152</sup>-šu aplê-šu ina<sup>153</sup> irti-ia  
 u-ša-ú<sup>154</sup> . . . . . šarru?-ti? sîsê
62. şimd-at nîri alpê şêni karânê VII ud-ra-tê ša II gu-un-gu-li<sup>159</sup>-pi-ši-na am-  
 ḥur-şú ša-lam šarrû-ti-ia šur-ba-a êpu-uš ta-na-ti Ašûr bêli rabi-ê bêli-ia
63. u lê-ti kiš-šu-ti-ia šá ina mâtu Na-i-ri ê-tap-pa-aš ina ki-rib-šu al-ṭur ina ḳabal  
 âli-šu ina ê-kur-ri-šu ú-šê-ziz ištu mâtu Gil-za-a-ni at-tu-muš
64. a-na âlu Ši-la-ia âl dannu-ti-šu ša m. Ka-a-ki šar âlu Hu-pu-uš-ki-a aḫ-tê-rib  
 âla a-si-bi ak-ta-šad dîkta-šu-nu ma'adu a-dûk III M. šal-la-su-nu alpê-šu-nu
65. şê-ni-šu-nu sîsê imêru pa-ri-ê a-ga-li a-na la mê-ni aš-lu-la a-na âli-ia Ašûr ub-  
 la ina ni-ri-bê ša mâtu Ên-zi-tê êru-ub ina ni-ri-bê ša mâtu Kir-ru-ri<sup>155</sup>
66. ina rêš âlu Arba'il ú-ši-a m. A-ḥu-ni apal A-di-ni šá<sup>159</sup> ištu<sup>159</sup> šarrâ-ni âbê-ia  
 ši<sup>156</sup>-ip-šu [u]<sup>158</sup> dan-na-ni<sup>158</sup> il-ta-kan-nu ina šur-rat šarrû-ti-ia ina li<sup>159</sup>-mê
67. šanat šumi-ia-ma<sup>159</sup> ištu âlu Ninua at-tu-muš âlu Til-bur-si-ip âl dan-nu-ti-šu  
 a-si-bi ḳu-ra-dê-ia† al-mê-šu mit-ḥu<sup>140</sup>-šu<sup>141</sup> ina‡ lib-bi-šu aš-kun
68. kirê-šu ak-ki-is nab-li mul-mu-li<sup>159</sup> êlî-šu ú-ša-za-nin ištu pân na-mur-rat  
 kakkê-ia mê<sup>158</sup>-lam-mê<sup>142</sup> [ša]|| bêlu-ti-ia ip-laḫ-ma âli-šu ú-maš-šir
69. a-na šú-zu-ub napiš-ti pl.-šu nâru Purâtu ê-bir ina šani-tê šat-tê ina li<sup>159</sup>-mê m.  
 Ašûr-bân-a-a-ušur arki-šu ar-tê-di šadû Ši-i-ta-am-rat ubân šadê-ê ša a-ḫat  
 nâru Purâtu
70. ša kîma irpitti ištu šamê-ê šu-ḳal-lu-la-at a-na dan-nu-ti-šu iš-kun ina ḳi-bit  
 Ašûr bêli rabê bêli-ia u ilu Urugallu a-lik pâni-ia a-na šadû Ši-ta-am-rat aḫ-  
 tê-rib
71. šá ina šarrâ-ni âbê-ia mu-um-ma ina ki-rib-šu<sup>145</sup> la iṭ-ḥu-ú ina III û-mê ḳar-  
 ra-du šadu-ú i-ḫi-ṭa<sup>146</sup> ga-ab-šú libbi-šú tu-ḳu<sup>147</sup>-um<sup>148</sup>-ta ub-la ê-lî ina šêpê-šu  
 šâdu-ú
72. u-saḫ-ḫi-ip m. A-ḥu-ni a-na ru-puš?† ummânâtê-šu it-ta-kil-ma ina irti-ia ú-ša-a  
 si-dir<sup>149</sup>-tu lu-iš-kun kakkê Ašûr bêli-ia ina libbi-šu-nu ú-tar-ri-ši abikta-šu-nu
73. aš-kun ḳaḳḳadê muḳ<sup>150</sup>-tab-lê-šú ú-na-kis dâmê mun-daḫ-şê-šu šadu-ú aṣ-ru-up  
 ma'-a-du-ti-šu a-na ka-a-pi ša šadê-e i-ta-na-ḳu-tu-ni taḫâzu dan<sup>157</sup>-nu ina  
 libbi âli-šu
74. aš-kun pu-ul-ḫi mê-lam-mê ša Ašûr bêli-ia is-ḥu-pu-šu-nu ú-ri-du-ni šêpê-ia  
 iṣ-bu-ú-tu m. A-ḥu-ni it-ti ummânâtê-šu narkabâtê bit-ḫal-lu-šú ŠA-GA  
 êkal<sup>152</sup>\*\* li-ši-na ma'-a-du

\* Schrader corrected to "u-lil-lu ku."

† So to be restored! Cf. I. 50; II. 44, 55, 62.

‡ On the monolith 3 cm. broken out, probably before written upon.

§ Nothing wanting, as in R. ¶ Instead of "šur," R. ¶ Haupt, ASKT., pp. 24, 493. \*\* Cf. II. 89.

58. my feet he embraced. <sup>58</sup>Horses trained to the yoke, oxen, sheep I received from him. Favor I granted him . . . . . (On my return), to the
59. sea of <sup>59</sup>the land of Na'iri I descended. The powerful weapons of Ašur I washed in the sea. Sacrifices (I offered. My royal image of great size) I
60. made. The excellence of Ašur, <sup>60</sup>the great lord, my lord, the course of my bravery and the deeds of my power, I wrote upon it. From the sea I departed.
61. To the land of Gozan <sup>61</sup>I advanced. Asâu, the king of the land of Gozan together with his brothers, his sons, came forth against me (Battle I made)
62. horses <sup>62</sup>trained to the yoke, oxen, sheep, wine, seven dromedaries, I received from him. My royal image, of great size I made. The excellence of Ašur the
63. great lord, my lord, <sup>63</sup>and the power of my might which I exercised in the land of Na'iri I wrote upon it. In the midst of his city within his temple I
64. erected. From the land of Gozan I departed. <sup>64</sup>To the city of Si-la-ja, the stronghold of Kâki, the king of Hupuškia, I advanced. The city I besieged, I took. Many of their warriors I killed. Three thousand prisoners, their
65. oxen, <sup>65</sup>their sheep, horses, steers, calves without number I carried off; to my city Aššur I brought (them). In the passes of the land of Enzitê I entered.
66. In the passes of the land of Kirruru <sup>66</sup>above the city of Arbêla I came out. Ahuni, the son of Adini, who since the kings, my fathers, supreme power and
67. might hath exercised, in the beginning of my rule, in the archonship of <sup>67</sup>the year of my name I departed from the city of Nineveh, the city of Tilbarsip, his stronghold, I besieged. In my strength I attacked it, and made battle
68. within it. <sup>68</sup>Its parks I cut down. The destruction of the javelins I poured out upon it. From before the brilliancy of my weapons, the splendor of my
69. lordship he became afraid; his city he abandoned. <sup>69</sup>To save his life he crossed the river Euphrates. In a second year, in the archonship of Ašur-banâšur I pursued after him. The mount of Šitamrat, the top of the mount-
70. ain, (or = high m.) on the shore of the Euphrates, <sup>70</sup>which like a cloud from the skies hung down, he had made his stronghold. By command of Ašur, the great lord, my lord, and Nergal, who goes before me, to the mount of Ši-
71. tamrat I advanced, into whose midst, among the kings my fathers no one had approached, in three days the mighty mountains he saw; his strong heart
72. carried the war within, by foot he ascended, the mountain he destroyed. Ahuni trusted to his numerous forces and came forth before me. Battle array he made. The weapons of Ašur, my lord, I directed into their midst.
73. Their overthrow I <sup>73</sup>accomplished. The heads of his warriors I cut off, with the blood of his fighting men I colored the mountain. Many of his (lit. his
74. many) fled hurriedly to the rocks of the mountain. A hard battle <sup>74</sup>I made in the midst of his city. Fear before the splendor of Ašur, my lord, overcame them, they descended and embraced my feet. Ahuni, with his forces,

75. ša KI-LAL. šú la šab-ta-at a-na pâni-ia ú-tê-ra<sup>189</sup> nâru Idiklat ú-šê-bir a-na âli-ia Aššûr ub-la a-na nišê mâti-ia am-nu-šú-nu. Ina šatti-ma ši-a-ti a-na mâtu Ma-za-ma-a al-lik ina ni-ri-bi
76. ša mâtu Bu-na-is-lu êru-ub a-na<sup>153</sup> âlâ-ni ša m. Nik-di-mê m. Nik-di-ê-ra<sup>189</sup> aḫ-tê-rib ištu pân na-mur-rat kakkê-ia dannûtê u taḫâzi-ia šit-mu-ri ip-la-ḫu-ma
77. ina êlippê iṣu ur-ba-tê a-na tâm-di it-tab-ku ina êlippê mašak taḫ-ši-ê arkatê šu-nu lu-aṣ-bat taḫâzu dan-nu ina ḫabal tâm-di lu êpu-uš abikta-šu-nu lu aš-kun
78. tâm-di ina<sup>155</sup> dâ-mê-šu-nu kîma na-pa-si lu aṣ-ru-up. Ina li-mê m. ilu Dân-Ašûr ina<sup>156</sup> araḫ Airi ûm XIV ištu âlu Ninua at-tu-muṣ nâru Idiklat ê-tê-bir a-na âlâ-ni
79. šá m. Gi-am-mu nâru Kaš-šat-a aḫ-tê-rib pul<sup>157</sup> ḫa-at bêlu-ti-ia na-mur-rat kakkê-ia iz-zu-tê ip-la-ḫu-ma ina' kakki ra<sup>189</sup> ma-ni-šu-nu m. Gi-am-mu bêl-šu-nu
80. i-du-ku a-na âlu Kit-la-la u âlu Til-šá-tur-a-ḫi lu êru-ub ilâni-ia ana êkallâtê-šu lu ú-šê-ri-ib ta-ši-il-tu ina êkallâtê-šu lu aš-kun
81. na-kan-tê-šu<sup>158</sup> lu ap-ti ni-šir-tú-šú lu a-mur<sup>159</sup> ŠA-GA-šu bušâ-šu aš-lu-la a-na âli-ia Aššûr ub-la ištu âlu Kil-la-la at-tu-muṣ a-na âlu Kar-Šulmânu-ašarêd
82. aḫ-tê-rib ina êlippê mašak taḫ-ši-ê ša šanî-tê šanîti nâru Purâta ina mê-li<sup>189</sup> ša ê-bir ma-da<sup>189</sup> tu šá<sup>189</sup> šarrâni ša šêpa am-ma-tê šá<sup>189</sup> nâru Purâti ša<sup>160</sup> m. Sa-an-gar
83. âlu Gar-ga-miṣ-a-a ša m. Ku-un-da<sup>189</sup> aš-pi âlu Ku-mu-ḫa-a-a ša m. A-ra<sup>189</sup> mê apal Gu-si ša<sup>189</sup> m. Lal-li âlu Mê<sup>161</sup> li-da-a-a ša m. Ḫa-ia-ni apal Ga-ba-ri
84. ša<sup>162</sup> m. Kal-pa-ru-da mâtu Pa-ti-na-a-a šá m. Kal-pa-ru-da mâtu Gam-gu-ma<sup>163</sup> a-a kaspera ḫurâša anâku<sup>164</sup>. siparra diḫârê siparri
85. âlu (ina)<sup>164</sup> Ašûr-ut-tir-aṣ-bat ša šêpu am<sup>165</sup> tê<sup>166</sup> ša nâru Purâtu ša êli nâru Sa-gu-ri<sup>189</sup> ša amêlê<sup>167</sup> mâtu Ḫat-ta-a-a âlu Pi-it-ru
86. i-ḫa-bu-šu-ni ina lib-bi am-ḫur ištu êli nâru Purâtu at-tu-muṣ a-na âlu Ḫal-man aḫ-tê-rib ta-ḫa-za ê-du-ru šêpê-ia<sup>168</sup> iṣ-bu-tú
87. kaspera ḫurâša ma-da-ta-šu-nu am-ḫur immêru níké ana pân ilu Rammâni ša<sup>189</sup> âlu Ḫal-man êpu-uš ištu âlu Ḫal-man at-tu-muṣ a-na<sup>169</sup> âlâ-ni
88. šá m. Ir-ḫu-li-ê-ni mâtu A-mat-a-a aḫ-tê-rib âlu A-di-ên-nu âlu Bar-ga-a âlu Ar-ga-na-a âl šarrû-ti-šu akšu-ud šal-la-su bušâ-šu
89. ŠA-GA êkallâtê-šu ú-šê-ša-a a-na êkallâtê-šu išâti ad-di<sup>170</sup> ištu âlu Ar-ga-na-a at-tu-muṣ a-na âlu Kar-ḫa<sup>189</sup>-ra aḫ-tê-rib
90. âlu Kar-ḫa-ra âl šarrû-ti-šu<sup>171</sup> ab-bul aḫ<sup>189</sup> ḫur ina išâti aš-ru-up I M. II C narkabâte I M. II C bit-ḫal-lu xx M. šâbê<sup>172</sup> šá Hadad-'idri
91. [ša\* mâtu] Imêri-šu VII C narkabâtê VII C bit-ḫal-lu x M. šâbê ša m. Ir-ḫu-li<sup>189</sup> ê-ni mâtu A-mat-a-a II M. narkabâtê x M. šâbê ša m. A-ḫa-ab-bu

<sup>164</sup> See corrections.<sup>165</sup> "am" doubtless omitted.

\* Cf. Lay. Inscip., p. 16, l. 44, "Hadadidri ša mât," etc.

75. chariots, riding horses, goods of their palace, <sup>75</sup>whose weight was not taken, before me I brought back, caused to cross over the Euphrates (and) to my city Aššur I brought (them). To the inhabitants of my land I reckoned them.
76. In the same year to the land of Mazamua I went. In the pass <sup>76</sup>of the land of Bunaislu I entered; to the cities of Nikdimê, Nikdiêra I advanced. Before the brilliancy of my mighty weapons and my raging battle they became afraid
77. and <sup>77</sup>in ships of wickerwork (withes) they betook (turned) themselves to the sea. In ships of lamb-skins I followed them, (lit. took their rewards). A hard battle in the middle of the sea I made. Their overthrow I accomplished.
78. <sup>78</sup>The sea with their blood I colored as wool. In the archonship of Dânašur, in the month Ijjar, on the 14th day, I departed from the city of Nineveh.
79. The Tigris I crossed (and) to the cities of Giammu on the river Kaššata I advanced. The fear of my dominion, the brilliancy of my mighty weapons filled them with fear (or terrified them). With their own weapon(s) they put
80. to death Giammu, their governor. To the city of Kitlala and Tilšaturâhi I entered. My gods I brought into his palace; a festival in the palace I made.
81. <sup>81</sup>His store-house I opened, his treasures I saw, his possessions I carried off, to my city Aššur I brought (them). From the city of Kitlala I departed. To
82. the city Kar-Salmaneser <sup>82</sup>I advanced. In ships of lamb-skins the second time, the Euphrates, in high water, I crossed. The tribute of the kings
83. beyond the Euphrates, (viz.,) Sangar, the Charchemisian, Kundaspi, the Kumuhean, Arame, the son of Gusu, Lalli of Mytilene, Hajani, the son of
84. Gabaru, <sup>84</sup>Kalparuda, the Patinian, Kalparuda, the Gamgumean, silver, gold,
85. lead, copper, copper vessels, in\* <sup>85</sup>the city of Ašurûtirašbat which is beyond the river Euphrates, which is above the river Saguri, which the Hittites† call
86. the city of Pêthor, within it, I received.‡ From above the river Euphrates I departed. To the city of Halman§ I advanced, they avoided battle, they
87. embraced my feet. <sup>87</sup>Silver, gold, their tribute I received. Sacrifices to the god Ramman of the city of Halman I made. From the city of Halman I
88. departed. <sup>88</sup>To the cities of Irhuliêna of the land of Hamath, I advanced. The city of Adiênu, the city of Barga, the city of Arganâ, his royal city, I took.
89. His spoil, his possessions, <sup>89</sup>his goods I brought forth out of his palace (and) I set the palace on fire. From the city of Argana I departed. To the city of
90. Karkar I advanced. <sup>90</sup>The city of Karkar, his royal city, I destroyed, devastated (and) burnt with fire. One thousand two hundred chariots, one thou-

\* See transcription and corrections. The writer changed the order evidently of "ina âli" to "âlu ina" by mistake.

† Lit. "men of the land of Chatti."

‡ Sentence complicated by the explanatory phrases: briefly = "I received the tribute of the kings beyond the Euphrates within the city Ašurûtirašbat."

§ i. e., Aleppo. Del. PD. 275.

|| Nom. gentil.

92. mātu Sir-'a-la-a-a v C šâbê šá<sup>189</sup> mātu<sup>172a</sup> Gu-a-a i M. šâbê ša mātu Mu-uš-ra<sup>189</sup>-a-a  
X narkabâtê x M. šâbê ša mātu Ir-ka-na-ta-a-a
93. II C šâbê ša m. Ma<sup>173</sup>-ti-nu-ba-'a-li<sup>189</sup> âlu Ar-ma-da-a-a II C šâbê ša mātu Ú-sa-  
na-ta-a-a XXX narkabâtê ?<sup>174</sup> M. šâbê
94. ša m. A-du-nu-ba-'a-li<sup>189</sup> mātu Ši-a.<sup>175</sup>na-a-a i M. imêru gam-ma-lu ša m. Gi-in-  
di-bu-'a mātu Ar-ba-a-a . . <sup>8 cm.</sup> . ? M. šâbê
95. ša m. Ba-a'-sa apal Ru-ḥu-bi mātu A-ma-na-a-a XII šarrâni an-nu-ti a-na nirâ-  
rû-ti-šu il-ka-a a-na<sup>176,177</sup> [ê-piš]
96. kabla u taḥâza ana irti-ia it-bu-ni ina idâti šîrâti šá<sup>189</sup> Ašûr bêlu iddi<sup>177</sup>-na ina  
kakkê dannûti ša ilu<sup>178</sup> Urugallu a-lik pâni-ia
97. iš-ru-ka it-ti-šu-nu am-daḥ-ḥi-iš ištu âlu Kar-ka-ra a-di âlu Gil-za-ú abik-ta-  
šu-nu lu aš-kun XIV M. šâbê
98. ti<sup>179</sup>-du-ki-šu-nu ina kakkê u-šam-kit kîma ilu Rammân êli-šu-nu ri-ḥi-il-ta  
ú-ša-az-nin<sup>180</sup> ú-ma<sup>181</sup>-ši<sup>182</sup> šal<sup>183</sup>-mat-šu-nu
99. pa-an na-mê-ê ú-šam-li<sup>189</sup> rapšâtê ummânâtê-šu-nu ina kakkê ú-šar-di dâmê-  
šu-nu ḥar-pa-lu ša-na-gu?
100. i-mê-iš šêri ana še<sup>184</sup>-tar<sup>185</sup> napšâtê-šu nap<sup>186</sup>-ra-ru ú-rap<sup>187</sup>-šu a-na du-pu-ri-  
šu-nu aḥ(iḥ?)-li-iḥ ina \*pagrâni-šu-nu<sup>188</sup>
101. nâru A-ra<sup>189</sup>-an-tu kîma<sup>188</sup> ti-i-ri ak-šud ina ki-rib tam-ḥa-ri šú-a-ti narkabâtê-  
šu-nu bit-ḥal-la-šu-nu
102. sîsê-šu-nu šimd-at i<sup>su</sup> ni-ri-šu-nu ê-kim-šu-nu

---

\* The sign "be" (mit) doubtless to be supplied after "amêlu." Three cm. are broken out.

91. sand two hundred riding horses, twenty thousand soldiers of Benhadad <sup>91</sup>of Damascus, seven hundred chariots, seven hundred riding horses, ten thousand soldiers of Irhuliena of Hamath, two thousand chariots, ten thousand soldiers
92. of Ahab <sup>92</sup>of Israel, five thousand soldiers of the Guians, one thousand soldiers of the Egyptians, ten chariots, ten thousand soldiers of the Irkanateans;
93. <sup>93</sup>two thousand soldiers of Matninbâ'al of the Arvadites, two hundred soldiers of the Usanateans, thirty chariots, ten\* thousand soldiers of <sup>94</sup>Aduni-bâ'al of the Sianians, one thousand camels of Gindibâ' of the Arbeans . . . .
95. ten thousand soldiers <sup>95</sup>of Bâ'sa, the son of Ruḥribi, of the Amaneans (Amonites?): these *twelve*† kings came to his aid. To make war<sup>69</sup> and battle they came forth before me. In the high power which Ašur the lord bestowed,
97. with the powerful weapons which Nergal who goeth before me <sup>97</sup>presented, I fought with them. From the city of Karkar to the city of Gilzan I accomplished their overthrow. Fourteen thousand <sup>98</sup>of their warriors with the weapons I brought low. Like the god Ramman upon them an inundation I
99. poured out, (I) scattered their corpses. The <sup>99</sup>face of the plain I filled with their numerous troops. With the weapons I made their blood to flow over
100. the extent of the field. To preserve their (his, its) lives they increased confusion (viz. by flight)? After them I rushed. Upon their dead bodies <sup>101</sup>the river Orontes, like a bridge, I crossed.‡ In the same battle their chariots, their riding horses, their horses trained to the yoke, I took from them.

---

\* Mon. 10 ? ? See cor.

† Only *eleven*!

‡ Might mean "arrive at." Kašâdu has both meanings of attain and overcome.

## NOTES.

1. *ilu Anû šar*, etc.—Just as Anu is here mentioned as the king of the Igiḡe and Anunnaki do we find, II R. 66, No. 1, 5, Bêltis as the *uršânât Igiḡe*, i. e., the powerful (goddess) of the Igiḡe. Similarly, II R. 66, 3, Bêltis is the “*li’at Igiḡe*,” and I R. 9, 3, the god Bêl is the *šar gimir ilu Anunnaki*, i. e., “king of all the Anunnaki;” V R. 51, 27, Merodach is the “*pâkidu rabû ša Igiḡe*,” i. e., “Merodach, the great overseer (ruler) of the Igiḡe.” The rule over these spirits of the lower and upper regions seems thus not to have been the special prerogative of any one of the higher deities, but was exercised by all the higher determining deities, which, according to K. 4629, Str. 95, were *seven* in number: “*ilâni šûnâti sibittišunu*.” The same fragment mentions the “*ilâni rabûti*” (great gods) as five in number, “*ḥamšatšunu*.” The Igiḡe seem to be confined to the upper regions, whereas the Anunnaki, as appears from the above quoted fragment, are mentioned both of heaven, “*ša šamê*” (five in number) and of earth, “*ša iršiti*.”

*mušîm*.—II., שׂים I. to place, appoint; II. determine. *šîmâti* pl. of *šîmtu* lot, destiny. The same appellative is given to Merodach, I R. 67, l. 7.

2. *mûšîr*.—II., from אָנַח ? enclose, surround. Cf., for the form, *u-di-lu* from (אָרַל) *êdêlu* bolt, fasten, from which we have *mêdilum*, II R. 23, 34d; *mêdil*, IV R. 17, 8a, and *mêdilutum* (II R. 23, 22c, d) hinge.

*êšûrât*.—From the same stem and with the same meaning as *ušûrtu*, Sarg. St. In., where we read, “*ša êpšit kâtî’a unakkaruma . . . ušûrât êšêru ušamsakûma*” *whoever the work of my hands changes, the boundaries I fixed removes*, etc. The same evil invocation occurs in the Bronze Ins., but with *êšurât* instead. The root-meaning of the word is “enclosure,” “bound” in general, and then more specifically, perhaps, “wall,” Lyon, “Mauer.” Cf. the phrase, V R. 65, l. 7, where Nabonidus calls himself the “*muššîr (u)ššurâti bitât ilâni*” *the one who built (enclosed) the walls of the temples*.

*niklâtê*.—Pl. from *nikiltu* cunning, craft, נִכְלָה; cf. Heb. נִכְלָה. Cf. with this line, and particularly for the restoration of *rabû niklâtê*, Sarg. Cyl. 47, “*ša ina kibit šar apšê bêt nimêki tašimta zunnunûma malû niklâtê*” *which by order of the king of the abyss, the lord of wisdom, was made full of decision* (v. “Proleg.” v. 73). Here we have *malû* corresponding to the supplied “*rabû*,” and, at the same time confirmation of the correctness of the reading *nik-la-ti*.

*ilu Na-nir*.—With this reading one great difficulty of this inscription is removed. We have now the number of gods, seven, as is to be expected, and the unknown god (see No. a) of Rawl. disappears. It is another reading for the more commonly occurring appellative of the god Sin, viz., Nannaru, e. g., V R. 64, l. 17; in the bilingual hymn in IV R. 9, etc., where it stands as an attribute of the god Sin. Here it stands alone for Sin. Sm. As. 126, 8: “*ilu Sin na-an-nir šamê u iršiti*.” Lenorm. “Lettres Assyriens,” Tom. II., p. 123, we read the same word as in No. 6.

3. muštêšîr.—III<sub>2</sub>, from root שׁר "to be straight, III<sub>2</sub>, rule.

mêlulta.—Fem. from root מלל; mêlultu *decision, command*; cf. Heb. מלל *to speak*. See also the same word I R. 7, IX. D., where Schrader reads mênarti; Sayce, mêlulti, but derives from אלל.

râ'imût.—For this writing of the sign râ'mu see Asurn., I., 37, where both forms, given in No. C, are found.

4. šâpirûti.—See corrections and cf. Asurn., I., 42, " . . . ana pêli šuknušê u šapâri aggiš umâ'irûni," also l. 14 of Mon. below. Root שפר *to send, dispatch*, III. rule. Šâpirûtu here means "rule"\* and the whole phrase seems to be best translated as I have given it. This translation rests upon a different reading from that in the text, viz., upon the reading muḥ-ḥur (instead of u na p-ḥar) which seemed to me, when I copied it, the more natural decipherment of the remaining traces of the broken sign. The whole passage is exceedingly difficult; and as the reading of the above sign is doubtful, I avoid further comment. Sayce's translation, "who extend lordship over multitudes and union, the glory of my fame, empire, and all princes mightily have they made for me," seems to miss the sense entirely, and to overlook the derivation of the words as well as the grammatical construction.

5. Šulmânu-ašarêdu.—This reading rests on the writing of the name found in the Babylonian chronicle given by Mr. Pinches, PSBA. '84, 198, where the successor of Tiglath-pileser is given as Šul-man-a-ša-rid. See for detailed discussion Prof. Schrader's article in ZKF., II. Bd., 197 sqq., also ZA., Bd. I., p. 126 seq. The writing here is defective, probably owing to the scribe. The sign "di" = Šulmu, Sb. 186 (Del. ALs.), is here omitted; the full reading is found in Lay., 12:1, etc.

6. murtêdû.—Part. I<sub>2</sub> from root ררר, I. *tread, march*; I<sub>2</sub>, *go* (for one's self); *rule, govern*. A frequent phrase. Cf. Sh. Phul, I R. 32, 28, "murtêdû kâliš mâtâtê."

ba'ît.—Root בעה.

amêru.—Part. I. אמר *see, look*. Sayce translates "'ruler' of roads and lord of streets" here. It is simply a poetic use of the word "to see" in the sense of surmounting, overcoming. Cf. Khors. 15, where, speaking of the mountains, he (Sargon) says, "nêribšunu . . . upattîma âmura durugšun" *their entrances (or interior) I opened up and their paths I looked upon (saw)*. Oppert translates âmur falsely by "amovi."

7. i-gi-si-ê.—The meaning "tribute," "present," etc., seems clear from the parallel passages, in which mandattu occurs with biltu, or madattu =

\* For the meaning of šapâru, apart from the argument from contexts, see ASKT. p. 15, No. 196. See d, = ša-pa-ru 195, = ta-a-ru, p. 23, 247. See e, = ta-a-ru, 473. See f, = ta-a-ru 474 = a-pa-lu = "subdue" (from which âpilu *master of the house*), and lastly V R. 39; 30 d, where the sign (which above = ta-a-ru = a-pa-lu) = 'ûrû *lead, guide*.



mandantu, from nadânu to *give*, e. g., l. 23, and repeatedly in Tig. I. The present phrase “bilti ũ igisê” occurs also in Salm. Ob. 106, where Salmaneser reports having received from twenty-four kings of the land of Tabali igîšunu. In the inscription of Sh. Phul, I R. 32, 37, we have, “Salmaneser . . . mâr Ašûrnâširpal mâhir bilti u igisî ša kâliš kibrâtî.” So also Nebuchad., I R. 60, 35 sqq., after narrating his capture of prisoners, his reception of gold, silver, pearls, palm and cedar wood, the product of mountain and sea, he adds, “ipti kabitti igisâ šummuḥu ana . . . Bâbili ušêrib” *a rich gift, a magnificent* (lit. *prosperous*, שׁוֹמֵר thrive, prosper) *present* . . .” In the parallel passage, Lay., 12, 3, below, we have, *word for word*, the same as here in lines 7 and 8; but there we have perhaps “ši + di” (see g.) instead of “igîše.” Dr. H. Zimmern, in his excellent work “Babylonische Busspsalmen,” etc., p. 105, 60, in arguing for the value “pik” for the sign (see i) refers to this passage and also to Mon. 1, 7, viz., the passage before us, where, he says, ši[pik] “wohl zu lesen ist.” It will be seen by referring to “correction” number 9, that “ši” before ũ is erased, and, as I remember, quite deeply. That “ši” is erased is proof sufficient that no emendation is here admissible.\*

8. mupattû.—Part. II. from פִּתּוּ open. Cf. I R. 10, 86, “mupitti durug šadâni” *opener of the road* (through) *mountains*. Cf. II R. 22, for derivatives.

tûdâtê.—Pl. from tûdu *way*. Syn. of ḥarrânu and girru, according to K. 4195 (Prof. Del. Lect., W. S. '85). This word forms its pl. also tûdê, e. g., cf. Sanh. IV., 4, etc.

ultanapšaka = uštanapšaka (according to the rule of Assyrian pronunciation, the sibilant passes over into the liquid *l* before the dentals; cf. also riḥiltu = riḥistu *heavy rain, deluge*; altu for aštu = aššatu = anšatu, etc., etc.). Root פִּשַׁק from which we have the adjectives pašku and šupšuku *steep, difficult*, etc. ultanapšaka is a Shafel (III.) reflexive form with “tan,” Pres. pl. 3 f. To denote it as an “Iftaneal of the Shafel” is inexact (cf. Pognon, “L’inscription de Bav.,” 204).

9. iḥîlû.—I. from חִיל *shake, tremble*. From this root also comes the well-known ḥâlti *Sintfluth*, 124, ALs., “imtaḥṣu kîma ḥâltu.” Cf. חֹלָה, Jer. iv. 21.† See, now, Del. Proleg.

10. istamdaḥu.—ištamdaḥu = ištandaḥu = ištanádaḥu, from root שָׁח to *go about*, I<sub>3</sub> Impf. 3 s. Note also the Inf. const. of the same form in I R. 46; IV, 59, “ana šitmur sisê šitamduḥ narkabâtê” *for the keeping of the horses, for the movement of the wagons*. From this stem also comes mašdaḥu, syn. of sûku. V R. 8, 98.‡

\* To be noted, however, in this question is IV R. 9, 36a, where, according to Hommel, ZKF. Bd. I. 168, “igi” was originally “igîš” (?).

† See Halevy, ZKF., Bd. I. 262 seq.

‡ Cf. also Budge, Esarh. 116, 11, “šadê maršûtê rêmâniš aštamdih” *difficult mountains like a wild bull I traversed*.

12. kûn [libbi]-šu.—kûn: st. c. from kûnu *fixedness, fidelity*. In the sense of fixedness, durability, in frequent use, e. g., Neb. Borsip., I R. 51; II, 21, “kûn kussê labâri palê” *a stable (stability of) throne, long reign*. So also I R. 52, 4, 18, in a similar passage, “kûn kussi ũ labâr palê.” kûnu in sense of fidelity is of frequent occurrence with libbu *heart*, (see I R. 8, No. 6, 5); and consequently I have supplied libbi here, for which the break in the inscription offers about sufficient space. Cf. Asarh., I R. 47, VI, 32, “ilâni šâtunu ina kûn libbišunu iktârabû šarrûti’a” *the same gods in the fidelity of their heart favor my rule (sovereignty)*; Tig. I, VII, 46, “ša Ašûr . . . ina utût kûn libbišû iḫšuhma ana rê’ût . . . ibbûšu.” Cf. also I R. 8, VI, 4 and 5, with this last, “lu zar-pa-ni-tum bi-bil ? ku-un libbi lu Nabû u Marduk.”

12. uddâ.—Probably II. form from ידע (idû) *know, recognize*. uddâ would then equal the obsolete original \*yujaddi’a, just as we have in the Shafel III. ušêšâ = jušêši’a from âšû (יִצֵּא), iṣmâ I. (שָׁמַע) = \*jašmi’a *he heard*, etc., etc.

upirra.—See corrections. Assuming the correctness of my reading, this would seem to be an irregular II. form from apâru *to cover*. The regular form would be uppir, like uššib, from ašâbu. The form upirra would more naturally refer to a root pâru (פָּרַר). Such a root exists with the meaning “to be strong,” etc., from which we have pâru *wild ox*, and the fem. pôrtu; but this meaning does not suit in our passage, though the form could well be compared with upîra, like ukîn from kânu (כִּין). In Tig. I., col. I., 21, we read in a similar passage the pl. form of the II. form from apâru, “agâ šîra tupirrâšû ana šarrût mât Bêl rabêš tukinâšû.” The form, however, does not favor my reading. Notice, however, here the form êtabru for êtêbiru, Asurn. III., 27.

14. Cf. here Asurn. I., 42, “. . . ḫursâni dannûtê ana pêli šuknušê u šapâri aggiš umâ’irani” *mighty mountains to overcome, to subject and to subdue, he sternly commanded me*.

aggiš.—Adverb, from a root אָגַג *be fierce, angry*.

umâ’iranni.—II. from מָאָר 3 s. m.

16. asibî.—From (שָׁבַה) šabû *oppress, attack, overcome*.

asibî = astibî = aštibî.—I. Prt. 1 s. The regular form would be aštabî, the vowel of the second syl. due to the final long “î” and the loss of the reflexive “t.” This, however, uncommon.

asîtu.—This word occurs in the singular in Col. I., ll. 25, 34, 48. The plural occurs twice, in lines 53 and 54 of Col. II., and in both as asîâtâtê. Another form is found in Asurnaz., the sing., as isîtu (var. a), Col. I., 90 (isîâtê, i. e., Genitive), and the pl., as isîâtâtî, l. 109. The reading a-sa-ia-tê, I R. 14, 27, points to a long vowel in the second syllable. That the meaning “pillar,” “column” is approximately correct is not only clear from the context, but also from the passage in Tig. I. above, where the a-sa-ia-te of the great wall was built

of brick. Is the representation on the bronze gates of Balawat, wherein appear to be four upright posts, apparently quite a good deal larger, or at least as high, as a middle-sized man, upon which is represented ten heads, four to be seen on the two outside ones and one on each of the two in the middle (according to my own drawing), not instructive here? \* These posts could easily be covered with the skins, as in the inscriptions it is narrated, and by the insertion of spikes the heads could be fastened on. Close to this representation on the bronze gates is another gibbeted with outstretched legs upon a slender pole (probably the "zakpu"); the hands and feet lie at the bottom. Asurnazirpal, I., 89, tells us that, having built an "asîtu," he flayed the insurrectionists and covered it with their skins; some he walled within it, some upon it he gibbeted, and with others (ina zikîpê) on gibbets (spikes) he surrounded the asîtu. These large posts, together with the heads, seem to me to be the asîâtê, the single spike-like stake on which the accompanying figure is gibbeted to the zakpu, and the board-like stick upon which victims were impaled with the head bent forward and the hands hanging down, the body being perforated from the abdomen, representations of which are to be seen in the British Museum, appears to me to be the gašîšu upon which the corpses were hung. Cf. V R. 9, 123, "pagrâni ina gašîši alul;" also V R. II. 3. In view of this representation, as well as the passages referred to, and others similar, where it is specifically said, "I hung their corpses upon gašîšê, Dr. Haupt's rendering of gašîšû as "boat-hook" does not appear to me tenable.

17. batûlu *young man*.—For the ideog. see V R. 42, 55, e, f, where "lú" is to be restored.

batûltu.—The fem. of batûlu. See line 56 of the same page, also line 61. Cf. Heb. בתולה.

maḵlûtu.—From a root קלה *to burn*, with prefixed מ.

usbakûni.—Derivation uncertain. Schrader refers to יצב.

18. ṣimdat.—Fem. const. from ṣimittu = ṣimidtu = *span*; from ṣamâdu *to span together*. The sign is = ṣamâdu (ASKT. 745), also = sarâdu. Cf. Sanh. v. 30, ṣindusu, and for the same writing as here, Asurn. III. 21, and also Sanh. Tayl. vi. 50, for the derivative naṣmadu. In II R. 27, 24, a, b, we have "ṣamâdu ša narkabtu." Cf. for the signs IS.IS the parallel II. 102, "ṣimdat nîrišunu," also Asurn. I. 86.

19. attumuš.—Pinches and others read attusir. But see the readings at-tum-ša, I R. 25, 101; 26, 109; 22, 91. In the latter at-tu (var. tum)-ša. Better derived from אמש *to break up*. Cf. Heb. אמש *evening*.

šêlût *point, top*.—Here st. c. fr. šêlûtu, אלה, with prefixed ש.

paṭri.—Gen. fr. paṭru *dagger*. פטר *split, open*.

\* On another is a double row of heads eight in number.

šaknû.—Perm. I. 1, 3 pl., fr. šakânu.

agullat.—The sign given No. j is probably an ideog. for aggulatu. Cf. II. 42, where aggulat is phonetically written. As (see k.) ša = šiknu and (see l.) gul = Sb 338, abātu *destroy*, the two together could well mean “instrument of destruction.”

20. aḳṭêrib.—Impf. I. s. from ḳarâbu *approach*, with change of the reflexive “t” into “ṭ” (i. e. resp. ת and ט) after the ק.

21. namurrat.—St. c. from namûrratu, from stem נמר *to be bright, brilliant*. Of this, however, I am not certain. We find the writing, Bal. Gates, Col. III, l. 3, na-am (var. nam) ru-rat, which can be most readily traced to the stem מרר *to be bitter*, as the stat. c. from namrurtu. In II R. 35, 5, nam-ri-ir-ru = ša-ra-ru from נמר *to be clear, bright, shine*.

22. pulḥî.—Pl. from pulḥu *fear*, from a root פלח *to be afraid*.

23. urdûni.—Impf. I. from ורר arâdu. Cf. Heb. ירר.

25. limîtu.—למה *surround*.

27. tanittu = tanidtu *excellence, loftiness*, from nâdu *to be great, high, majestic*. From a root נאד. The same as tanattu.

39. ušâlik.—III. from אלך *go*; III. *I caused to go*.

44. irti.—Gen. s. fr. irtu *breast*. ארע *to go against*. Cf. maḥru *front*, from maḥâru *to advance, meet*.

46. ḥirîšê.—Gen. of ḥirîšu *ditch*, from ḥarâšu *dig*, etc.

ušaznin.—III. from zanânu *rain*, III. *cause to rain, pour out*.

49. narbut.—From רבה *to be great, greatness* in the sense of majesty. Cf. II R. 65, 1, Rev. 50, a, where we find “ta-na-ti mâtu Aššûr lidlulu.” Cf. IV. 61, No. 1, 39, “narbîka li(id-lu-la) kâl dadme” *may all lands be subject to this greatness*. IV R. 66, 61, a, f, “ludlul nirbîka lutta'id ilûtka nišê ali'ia lišêpa ḳurdika *may he be subject to thy greatness, may he exalt thy divinity, may the people of my city cause thy strength (bravery) to shine, etc.* Cf. Zimmern “Buss-Ps.” 97, and Haupt, ASKT., p. 121, Rückseite, l. 2, “narbî tanâtika nišu lidlulâ.”

50. ilkakât.—Perhaps a Pilel form fr. alâku. Note also the form “alkakâtu,” Neb. Bors. I. 4. Cf. also the forms urnintu, irnintu, from a root ארן, urnatu = kiššu from a root כשש *to be strong*.

51. ušêziz.—III. 1 p. s. of nazâzu (נז) *put, place*, from which stem man-zazu *place*.

êtêbir.—I<sub>2</sub> from êbêru *to cross over*. Cf. Heb. עבר. Note the writings “ê-tê-ib-bi-ru,” Sarg. Cyl. 11; cf. Beh. 35, and also “ê-tab-ru,” Asumn. III. 27, and the III. form “u-šê-bi-ra,” Sanh. Tayl. IV. 32.

#### COL. II.

2. uparrir.—II. 1 s., from a root פרר *to break*. Heb. פרר.

7. mêšêriš.—Adverb formed from the noun mêšêru, from the root משר *to be straight, right*. Cf. Asumn. I. 22, “šarru ša ina tukulti Ašur u šamaš . . .

mêšêriš ittalakuma;” see also III. 128. Note also the form “išartu,” Neb. II., IV. 19; I. 45, etc. Bors. I. 14.

šalṭiš.—Likewise adverb from a root שלט *plunder, carry off*.

16. mašak.—St. c. from mašku *skin, hide*.

taḥšê.—Gen. from taḥšu. Cf. the Heb. עֹרַ תְּחַשׁ and see Prof. Fried. Delitzsch in Baer-Del. “Ezechiel,” p. xvii, and Del. “Proleg.” Note also the writing Asurn. III. 64.

21. šitmuri.—Gen. from šitmuru *boisterous, raging*. An I<sub>2</sub> form from a root שמר *to be boisterous*.

23. The sign “ḡš” Sb 66 = êdu IV R. 19, 46/47 (AL<sup>3</sup> 54) = êštin. Note also K. 4604, or V R. 12, 31, where it = pi-du(u).

24. šattišamma, i. e., šattišáma.—The adverb šattiš from šattu = šantu *year*, with affixed “ma,” which has a generalizing force. Also written “šattišam.”

25. x.—Bê.\*

31. attabalkat.—IV<sub>2</sub> Impf. 1 s. from the quadriliteral stem בלכת *rend in pieces, go forward, pass over, also revolt*.

33. ibbalkit.—IV. from same.

34. addî.—Impf. I. 1 s. from נדה (nadû) *throw, to lay, etc.*

37. ina tarši.—A compound prepositional phrase = *at the time of*, also *when*. “taršu,” from “tarāšu” *to put or place straight, direct*. More strictly speaking, it would seem as if “during the reign of” (Haupt, “Nachrichten v. Kön. Gesellschaft,” etc., ‘83, No. 4, p. 95) were more exact. The sign employed (No. n) is the equivalent of “étillu” *lord*, Sb 130, of “malku” *prince*, II R. 26, 15, e, of “šarru” V R. 16, 7a, and of “tarāšu,” V R. 31, 64, e. (Note the reading in l. 63, “it-ta-in-ra-aš.”) See ZKF. II. 106.

40. lubulti = lubušti.—Like “riḥiltu” for “riḥištū,” etc. From a root לבש *clothe*. “lubulti birmê” = *woven stuff*, better than *variegated stuff (cloth)*, as I have translated II. “burrumu” = *weave*.

\* The meaning of these signs I do not know; but to be noted is II R. 62, 66, g, h, from which it follows that this sign = “imêru” (cf. Aram. חִקְרָא *trestle, pedestal of a column*). In this list we have given the different parts of a vessel,—“kakkaru,” “ḡdu,” “karnu,” “šilu,” “igâru,” “kiš-kitti” (cf. Aram. קִישְׁקִי), and then “imêru,” followed by “markasu,” “dimmu,” “arkatu,” etc. The sign “bê” could mean *large* or *finished*, according to ASKT. 13, 130 and 127 resp. (Cf. ALs<sup>3</sup>, p. 86, small frag.,—or II R. No. 6, 47,—where “imêru” accompanies “kussû” *seat, throne*.) The words “imêri êlippi” mean literally *ass of the ship*. So also Del. *Assyr. Stud.* Connected with the fact that the ass is proverbially the beast of burden, and that the sign is also used as a determinative before the words for horse, ox, etc., may it not be possible that this combination X+Bê may mean *finished* (or *wrought*) *prows* for such galleys as are represented on the bas-reliefs in the north-east corner of the Assyrian Department in the Louvre? The prows of these vessels are surmounted by the figure of a horse’s head, upon which, together with an upright in the stern of the vessel, part of the ship’s burden of logs is transported, while the remainder is towed behind. If this be so, the upright and horizontal wedges of the sign (corrections No. 90) would then be the usual “mê” = 100.

kitû *linen*. Cf. Arab. "kutun"? and for the reading of the ideog. see II R. 44, 7, g, h, etc.

50. mundaḥḥiṣê = mundaḥḥiṣê = muntaḥḥiṣê.—II. Part. pl. fr. מַחַץ *strike, beat, etc.*

51. Ša-ga.—I have not ventured on a reading. Though in view of V R. 11, 38, 39, a, b, c, it would seem as if "ma-ak-ku-ri" were at least a possible reading. The last sign, however, in V R., as also in AL.<sup>3</sup> 127, 3b, is so uncertain as to leave us in doubt here. The oft-repeated "bušâšunu šallasunu namkuršunu" in Tig. I. would seem to favor the reading "makkuru." In Col. v. 52 and 61, however, we find "maršišunu" instead of "namkuršunu." The passage, Tig. II. 30, f, "rukkê êri, v. nirmak siparri itti ilânišunu ḥurâši kaspi" and then the appositional or explanatory phrase with the verb "aššâ,"\* "dumuḥ namkurrišunu," would seem to point to a greater value ascribed to the "namkurri" than to the "šallasunu bušasunu," to which is added the verb "ušêša." For a discussion of the ideog. "ŠA-GA." see ZKF. II. 303, 4, where the author thinks that, if any transcription be admissible, it is that of "makkuru," reading "makkuru" in V R. 11, without any doubt.

55. kiššûti.—From a root כִּשַׁשׁ *to be strong*, from which we have the reduplicated adjective "kaškâšu"† *very strong*, like "dandânu."

60. urninti.—From a root אָרַן *to be powerful*. "urnâtu" is a synonym of "kiššu," fr. the above root.

69. šadê.—Gen. of "šadû" *mountain*, from a root שָׂדַה, which V R. 28, 82, g, h, apparently gives as a syn. of "gablu" and "šaḥû" *high*. Halévy, ZKF. Bd. II. 306, would compare with the Aram. שָׂרַת *throw, project*, i. e., lengthwise. See Fried. Del., "Hebrew Language," and "Proleg."

75. KI-LAL.—The reading I do not know; but the meaning "weight" seems certain. In I R. 25, 66, we read "unût êkâllêšu (note the reading as confirming correction) madûtê ša Ki-Lal lâ šab-ta-at;" l. 75 the same. In K. 177, 10, we read "5 mana 50 šiklu ḥurâšu KI-LALšunu" = *five mana and fifty shekels their weight*. "Lal" (see q) alone = "šaḥâlu" *weigh*, Sb 145; but whether the ideog. "Ki-Lal" (see r) is to be explained by the same root I do not know.

77. urbatê.—V R. 47, I. 50, gives "urbatu" = "urbanu," with which cf. the Chaldee אֲרָבִינָא† (and Syr. أَرْبَابُ) *willow, rush*, as distinguished from קִנִּיָּה *hart reed*.

ittabkû.—I<sub>2</sub>, pl. 3. m. from "abâku" *to turn* (אַבַּךְ).

81. nakanti.‡ = "nakamtu" from a root נָכַם *to heap up*, pl. "nakam-âtê."

\* *lifted up, gathered together*, as smaller, more precious articles could.

† I R. 35, No. 2, 2, etc.

‡ Also אֲרָבִינָא and אֲרָבִינָא

§ This change of *m* to *n* before the dentals and sibilants is frequent. Cf. in our text "mundaḥiṣu" = "muntahḥiṣu;" also the words "tênšu" = "têmšu," "ḥanṭu" = "ḥamṭu," "tanšilu" = "tamšilu," "ḥanšâ" = "ḥamšâ."

86. iḳabûšuni.—“iḳábû” I. pres. pl. fr. קָבַא *speak, call, etc.*

99. ḥarpalu.—Derivation unknown. The meaning of this word, as well as of “imiṣ,” I have conjectured from the context. They appear to me to stand in the same construction, and certainly the meaning attached gives at least sense.

100. imiṣ.—Seems to be a st. con. from a noun “imṣu.” The reading “im-iṣṣir” (Schrader) seems *very* doubtful.

Šê-Tar.—I have thought may equal “šuzubu,” and “Napraru” I have referred to “parâru” \* *break, etc.*, from which could come the idea of confusion, commotion.

urapšu.—Might be II. from a root רָפַשׁ = “urappiṣu.”

duburi.—Seems to me *back*. See Zimmeru “Bab. Buss.” for stem “dapâru” which probably means “turn,” etc.

These last notes on 99 and 100 I have given only to explain the ideas which govern my translation of these difficult lines.

---

\* Cf. “napharu” fr. פָּחַר, “nalbašu,” fr. לָבַשׁ, etc., etc.

# Corrections to III R. pp. 7-8.

Abbrevs. pl. = plain; w. = wanting; n.w. = nothing wanting  
The numbers refer to the transliteration.

1. [𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢] supplied from Obelisk, Lay. 87. 142.
2. 𐎠𐎡 = la, 2<sup>a</sup> [𐎠𐎡] 1/2 cent. broken
3. 𐎠𐎡𐎢 𐎠𐎡𐎢 so separated, & 'na' as in nâdu l. 6.
4. 𐎠𐎡𐎢 restored from traces.
5. [𐎠𐎡] no trace of 'ri' as in R.
6. 𐎠 i.e. Sa. written on the round of the arm - hence the inclination. Not 'A' R. cf. Assm. I. 42.
7. 𐎠𐎡. 8. 𐎠𐎡𐎢 = si
- 8<sup>a</sup> w. 9. 𐎠𐎡 erased.
10. 𐎠𐎡, 11. 𐎠𐎡.
12. 𐎠𐎡𐎢 𐎠𐎡. 13. 𐎠 w.
- 13<sup>a</sup> 𐎠𐎡 𐎠𐎡 The two upright-wedges being on the raised part of figure
14. 'L' R. w. 15. 𐎠𐎡 = ra?
16. 𐎠𐎡. 17. [𐎠𐎡 𐎠𐎡].
18. 𐎠𐎡. 19. 𐎠 w.
20. 𐎠𐎡 = 𐎠. 21. 𐎠𐎡. 22. 𐎠𐎡.
23. 𐎠𐎡 24. 𐎠𐎡.
25. 𐎠𐎡. 26. 𐎠. 27. 𐎠𐎡 R. w.
28. 𐎠 R. w. 29. 𐎠𐎡 𐎠 𐎠 The latter wedge on raised surface.
30. '𐎠' R. w. 31. 𐎠𐎡 𐎠𐎡 = wr-du.
32. '𐎠' R. w. 33. 𐎠𐎡. 34. 𐎠
35. 𐎠𐎡. 36. 𐎠𐎡 36<sup>a</sup> '𐎠' w.
37. 𐎠 R. erased. 38. 𐎠. 39. 𐎠.
40. 𐎠 pl. also 𐎠. 41. 𐎠 sic!
42. 𐎠 = 𐎠𐎡 43. 𐎠 sic! 44. n.w.
45. 𐎠 pl 46. 𐎠𐎡... 𐎠𐎡 𐎠.
47. [𐎠𐎡]. 48. 5 centimetres broken thus: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩 49. 𐎠𐎡 𐎠𐎡.
50. 𐎠. 50<sup>a</sup> 𐎠. 50<sup>b</sup>. [𐎠𐎡]. 51. 𐎠.
52. 'E' R. w. 53. 𐎠𐎡. 54. 𐎠𐎡 54<sup>a</sup> 𐎠
55. 𐎠 pl. 56. n.w. 56<sup>a</sup> 𐎠. 56<sup>b</sup> 𐎠 w.
57. 𐎠. 58. 𐎠𐎡. 59. '𐎠' w.
60. 𐎠𐎡. 60<sup>a</sup>. 𐎠 𐎠. 61. [𐎠𐎡 𐎠𐎡].
62. 𐎠𐎡. 63. 𐎠𐎡. 64. n.w.
65. 𐎠? 66. '𐎠' R. w. 67. 𐎠𐎡 𐎠𐎡

## Col. II.

68. [𐎠𐎡] 𐎠 𐎠 𐎠 𐎠 cf. I. 47.
69. 𐎠. 70. 𐎠? 71. 𐎠𐎡 = 𐎠𐎡.
72. 𐎠 73. pl. 74. 𐎠. 75. [𐎠𐎡].
76. 𐎠𐎡. 77. 𐎠𐎡. 78. n.w.
79. 𐎠𐎡 𐎠𐎡 80. 𐎠. 81. 𐎠.



82. 𐤁𐤁. 83. 𐤁𐤁𐤁 𐤀 𐤁. 84. 𐤁𐤁𐤁.	156. 𐤀. 157. 𐤁𐤁𐤁𐤁𐤁, 158 𐤁. 159. 𐤁𐤁𐤁.
85. 𐤁𐤁. 86. 𐤁. 87. 𐤁𐤁. 88. 𐤁𐤁𐤁.	160. 𐤁. 161. 𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁. 162. 𐤁.
89. 𐤁. 90. 𐤁𐤁𐤁. 91. 𐤁	163. 𐤁. 164. 𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁𐤁.
92. 𐤁. 93. 𐤁 𐤁. 94. 𐤁𐤁	165. 𐤁. 166. 𐤁𐤁/𐤁. v close to 𐤁𐤁.
95. 𐤀. 96. 𐤁𐤁. 97. 𐤁𐤁.	167. 𐤁𐤁. 168. 𐤁𐤁𐤁. 169. 𐤁𐤁 R.w.
98. 𐤁𐤁. 99. [𐤁𐤁] 1. Cent. broken.	170. 𐤁𐤁. 171. 𐤁. 172. 𐤁𐤁𐤁. 172 <sup>2</sup> 𐤁.
100. 𐤁𐤁. 101. [𐤁𐤁 𐤁 𐤁].	173. 𐤁. 174. 𐤁 𐤁𐤁𐤁𐤁 𐤁. 175. 𐤁.
102. 𐤁𐤁? 103. 𐤁𐤁? 104. 𐤁𐤁: 𐤁. Swah.	176. 𐤁𐤁 𐤁𐤁 𐤁𐤁. 177. 𐤁𐤁.
Prof. Delitich (Vorlesg.) 105. 𐤁𐤁 𐤁𐤁.	178. 𐤁𐤁 𐤁𐤁. 179. 𐤁𐤁 𐤁𐤁. 180. 𐤁𐤁.
106. 𐤁𐤁. 107. 𐤁. 108. 𐤁𐤁𐤁.	181. 𐤁. 182. 𐤁𐤁. 183. 𐤁𐤁
109. 𐤁𐤁. 110. 𐤁𐤁. 111. 𐤁𐤁	184. 𐤁𐤁. 185. 𐤁𐤁. 186. 𐤁𐤁.
112. 𐤁𐤁. 113. 𐤁𐤁. 114. 𐤁	187. 𐤁𐤁, 188. 𐤁. 189. The usual form
115. 𐤁𐤁. 116. [𐤁 𐤁𐤁]. No traces of	of 'ra' is 𐤁𐤁, of 'ar' 𐤁𐤁, of 'da' 𐤁𐤁, of
the sign in R. v Del. AL <sup>3</sup> No. 39-Cf.	'ru' 𐤁𐤁, of 'sa' 𐤁𐤁 of 'a' 𐤁𐤁 v 𐤁𐤁 of
I. 46, II. 98. 117 [𐤁 𐤁]. 118 𐤁𐤁.	'li' 𐤁𐤁.
119. 𐤁 𐤁. 120. 𐤁 𐤁. 121. 𐤁𐤁.	
122. 𐤁𐤁. 123. 𐤁𐤁𐤁𐤁𐤁𐤁.	
124. 𐤁𐤁. 125. '𐤁' R.w. 126. 𐤁𐤁𐤁[𐤁].	Signs discussed in the Notes or
cf. l. 60. 127. [𐤁𐤁 𐤁 𐤁 𐤁𐤁].	cited in discussion.
128. 𐤁𐤁. 129. 𐤁𐤁 = 𐤁𐤁 of l. 86.	a. 𐤁𐤁 𐤁𐤁𐤁𐤁. b. 𐤁𐤁 𐤁𐤁 𐤁𐤁 𐤁𐤁
130. 𐤁𐤁. 131. 𐤁𐤁 R.w.	c. 𐤁𐤁, 𐤁𐤁. d. 𐤁𐤁 var. 𐤁𐤁.
132. 𐤁𐤁. 133. 𐤀. 134. 𐤁𐤁𐤁	e. 𐤁𐤁. f. 𐤁𐤁 𐤁𐤁.
135. 𐤁𐤁. 136. 𐤁 𐤁. 137. [𐤁].	g. 𐤁𐤁. h. 𐤁𐤁. i. 𐤁.
138. 𐤁. 139. 𐤁. 140. 𐤁.	j. 𐤁𐤁. k. 𐤁.
141. 𐤁𐤁. 142. [𐤁]. 143. 𐤁.	l. 𐤁. m. 𐤁𐤁.
144. 𐤁𐤁. 145. 𐤁. 146. 𐤁𐤁.	n. 𐤁𐤁.
147. 𐤁𐤁. 148. 𐤁𐤁. 149. 𐤁𐤁.	o. 𐤁 𐤁𐤁 𐤁𐤁 = 𐤁 𐤁 𐤁𐤁 Elippi.
150. 𐤁. 151. 𐤁𐤁. 152. 𐤁𐤁. 153. 𐤁 𐤁.	p. 𐤁𐤁 𐤁.
153. 𐤁𐤁. 154. 𐤁𐤁. 155. 𐤁 𐤁.	q. 𐤁. r. 𐤁𐤁 𐤁.